

(17)

THE
Tavistocke Naboth
PROVED
NABAL:
IN AN
ANSVV ER
Unto a
SCANDALOUS NARRATIVE

Published by

M^r THO: LARKHAM in the Name,
(but without the Consent) of the
Church of *Tavistocke* in DEVON.

Humbly presented to the Churches of Christ, the Magi-
stracy, and the Ministry of the Nation in this
COMMONWEALTH.

Francis Glanville . Briggory polward . Walter goddard . Nicholas Blith . William Hore .
By **F. G. D. P. W. G. N. W. W. H. &c.**
Francis Glanville . Briggory polward . Walter goddard . Nicholas Blith . William Hore .

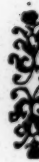
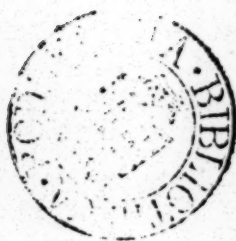
Prov. 18. 17. *He that is first in his own cause seemeth just, but his neighbour com-
eth and searcheth him out.*

*Dux res sunt conscientia & fama, conscientia necessaria est tibi, fama proximo
tuo, qui confidens conscientiae negligit famam crudelis est. Aug.*

L O N D O N,
Printed for the use of the Authors.
1658.

106 (17)

E'



to
fa
le
in
th
th
be
m
ou
in
a
j
o
f
l
a
a
n
f
t
r



To the READER.



*I*f the Question be, why comes this abroad into the world: Negatively we return; 1. Not out of any itching humour in us to be peeping up above the clods of our own obscurity, We little fancy the acting of our parts upon the publick Stage in these histrionick daies, whereon so many, in inventing the indigested crudities of their own brains, do play the fools: Some may be known of God, and to our selves, it sufficeth us; in other respects we could embrace that saying, Bene qui latuit bene vixit. 2. No nor yet to beget, or foster the least disaffection in the hearts of any unto the publick Ministry, with indignation should we have crusht this bird in the egge, did we imagine that any of its feathers when it flies abroad, might but rationally be thought of such a colour: the vindication of that honourable Function being a principal design of ours in this present congresse, as to the equanimous Reader will soon appear: and therefore when any expression shall occurre, that chargeth blame upon the concrete, let not any be so basely injurious, as to devolve it on the abstract; the miscarriages of persons are not to be put upon the score of that Office they manage. 3. No nor yet the vindication of that charge, which Mr. Larkham hath scratched out of its grave, that he might fight it on the Theater, had been to us a sufficient inducement to have appeared in the Presse, had he not like Solomons mad man stept aside out of his way to cast his firebrands, arrows and death at us, directly too, and that by name, he should have artickled against his Articles till he had been weary of artickling. But Positively, we minded, 1. The wiping off those many slanderous calumnies wherewith so maliciously, and unjustly he hath endeavoured to bespatter us; for fama & vita pari ambulant passu; and he that hath little regard to the keeping up of his credit with his brother whom he hath seen, gives reason to suspect that he regards a great deal lesse the keeping up of his

To the Reader.

credit with his God whom he hath not seen. 2. Not without an eye also to the consequence, *qui veterem fert injuriam, invitat novam*; and indeed we are apt to think, had those reverend godly Ministers which in another book he traduced with his pots and tobacco pipes, appeared then somewhat roundly in Print against his scandalous pen, we might have been so happy as to have wanted this occasion of performing it now. 3. To name no more, that we might also manifest and discover an intolerable imposture (which among the very Heathen would be looked upon *ab brevibus gyris & carcere dignum*) in putting forth his Pamphlet in the Names of such as have solemnly disowned it, and seriously professed (for as many of them as we have met with, which yet are not a few) they were never, no not in the least measure, made privy thereunto. But to close up this, we shall only adde, 1. That if these Papers fall into the hands of any unto whom we are unknown, they may set them by, *Ignoti nulla cupido*; and for our parts, as their finding us traduced, makes not much to our prejudice, so their viewing of our apologetic, tends but little to our advantage. 2. As for such as have any knowledge of us concerned in these dissertations, without any breach of charity, we may safely tell them, they are either such as are yet in their natural unregenerate condition, or else through grace translated into the glorious liberty of the sons of God. For the former, we must tell them plainly, we covet no such Readers, they have other work of greater concernment to spend their time and thoughts upon, least they fall into the hands of the living God. Mr. Bolton's last things, Mr. Baxter's *Saints Rest*, Mr. Sheepheard's *sincere Convert*, Mr. Chisvells *Now if ever*, and *Now or Never*, with other books of that nature, are only fit for their hands and eyes. But for those excellent ones, as David; that royall generation, as Peter calls them: that we may fully satisfy them in our present differences (seeing Mr. L. hath brought them on the stage, and made them publick) and so stand recti in curia, and not by our silence have that communion interrupted here on earth, which we hope to all eternity to enjoy with them in heaven, have we undertaken this encounter: And though we confesse 'tis *impar congressus Achilli*, yet withall we know, *magna est veritas & prevalebit*: And therefore we doubt not but the true mother shall have the child, when the pretended Naboth shall be proved a reall Nabal.



IT would hardly be believed by any sober Christian, that any man in the world that hath but the least regard unto his reputation among men, much lesse such a man as Mr. *Larkham*, that would faine be lookt upon as one eminently religious: should ever be so far besotted by his unruly passions, as to make his own pen the publick trumpet of his shame. Much better had it been, will wise men judge (by a humble, gracious, and circumspect conversation) to have raked up those wretched manifestations of his vanity and folly, under the dark ashes of oblivion, then thus with a shamelesse forehead to lay them open as so many Trophies of his honour, and monuments of his glory in the face of Israel, and of the Sun; enough indeed to have induced us to an admiration, even to astonishment; were it not that that connection of the Apostle, *Phil. 3. 19.* gives us to understand, that such men as stick not to—— will sooner or later glory also in their shame. And truly, as far as our poor weak apprehensions can discern and judge, we must ingenuously professe, that we cannot but look upon the publishing of this Narrative, as a punishment from heaven judiciously inflicted upon him by his own hands; especially when we remember that barbarous disrespect which once he manifested unto those Christian admonitions in the name of Christ, and according to the Rule of the Gospel, sent unto him from one that is now with God; the first of which (he told the Messenger) he had cast into the fire; the later, unworthy of a Martyrs death, he reserved for the Jakes; which unheard of incivilities, how these letters have deserved (when they shall come forth into the light, as we have resolved they shall, if our Reply to this Pamphlet do not too far overflow those bounds we have purposed to confine it) we shall leave to any that ever had the least experience of the blessed breathings of Gods Spirit upon their hearts and souls (when they have read) to judge. And however the man passe for a Polititian among us, and seems very well acquainted with that Machiavillian precept *Audacter calumniare aliquid verbum*: yet can we never suppose, but to the Churches of Christ the Magistracie and Ministry of this Nation (unto whose grave and pious consideration he hath impudently presented his shamelesse Papers) it will evidently appear without any great scrutiny, that his malice hath exceedingly overshot his wit; yea notwithstanding he hath so often told us in the Pulpit, that the Prophecie *R v. 11. 7.* of the overcoming and slaying of the two Witnesses is now fulfilled in *England*, for that the place is not to be interpreted of a civill, but of a spirituall death, or rather slumber; not of a slaying with the Sword of perfec-

cution, but of prosperity and ease; and this apparently accomplished, for that after a full meal upon the spoils of their enemies, they were both of them now fallen fast asleep; so that 'tis like he thought his Papers should have caught them napping. We say again, notwithstanding his so often grating of our ears with this (for what else shall we call it) seditious discourse, we can never suppose they will ever so far forget themselves as to dream that his reviling is replying, or his endeavoring to cloud the reputations of others, to be a clearing up of his own. Nay rather we conceive, when they see that he cannot forbear his railing in the Press, they will take it for granted he leaves it not in the Pulpit: And when they shall read *Varlet, Brute, Monster, Liers, false swearers, Apostates, Hypocrites, cursers of the people of God, &c.* those other scandalous and opprobrious names of *snarling Curs, grunting Swine, ragged Rogues, &c.* which he is reported, and that upon oath, to have called the inhabitants of *Tavistock* in the Pulpit, as is laid down in the third Article of the forlorn Hope (as he merrily calls it) will appear as unquestionable, as if they were written with a pen of Iron, or point of a Diamond. And in fine, conclude that to be performed by himself, which he mightily inveighes against, because but promised by another; even the making of himself odious among all such as are godly, as well Ministers as Professors of Religion in (the strictest sense of that word Professor) under whose eyes his papers shall come,

There is one thing more that will stay us a little at the mouth of this sepulcher, before we can shew you the rottenness within, that so *furivis nudata coloribus*, having wiped off the paint and varnish that the Author hath laid on, and pluckt off his *Samuel's* mantle (in which this Narrative is conjured up to deceive the world) it may stand forth in its own colours, and appear to be that which indeed it is: and then no doubt unto such as have been deceived by this Wolfe in its sheeps cloathing, it will ever after be the more detested and abhorred.

It cannot, certainly, be unknown among such as are not altogether strangers unto the History of the former or present Age both at home and abroad, (though the name of the Church of God be very glorious and highly honorable among all the Saints) that not only in the Prophet *Jeremies* time in the dayes of old, but even not long since also in *Rome, Munster, yea, and in England* too, the same use hath been made of it by many, that Fishers and Physitians do of their Baits and Sugars, the one to cover his Hook, the other his Pills, that this may be swallowed by the Fish, that by the Patient with the lesse a-do. But the people of God that have the innocency of the Dove, do begin a little (and 'tis high time they should) to look after somewhat of the wisdom of the Serpent, dear-bought experience giving them to understand, that as other of Christs Counsels so neither this was ever given unto his people in vain. And therefore now we doubt not to affirm, *Annosa vulpes haud capitur laqueo*, they are silly Birds that are taken with Chasse. The understanding Reader would be loath to swallow the Book for the Title Page; but this State is grown so old, so common, that there's no doubt of entrapping such as are judicious.

Yet

Yet
fiderati
1. V
here,
pear, n
world t
whole
Larkha
give n
torie b
dow of
the fan
hand, c
up say
2. P
but hi
therefo
7. of S
for the
moned
given
few ho
Scand
were t
fore th
later e
post-se
person
3.
that s
never
in Pri
never
dema
be tho
Mr. I
thing
the g
great
patch
It
wilde
diver
Relig
secut
Th
ings

Yet least this dead *Asatli* should prove a remora unto any, these three considerations may turn it out of the way.

1. We desire this Narrative may be compared with Mr. *Larkhams* answer here, and his other writings abroad in the world; and it will manifestly appear, *non ovum ovo similis*; he that hath but the least understanding in the world to judge of phrase, stile, or language, must necessarily conclude this whole Pamphlet from first to last, to be the sole issue and product of Mr. *Larkhams* turbulent and revengefull spirit: they must be asleep indeed, that give not this child to its true parent: and certainly should that interrogatorie be put to them whose name it bears, that *David* once did unto that widow of *Tchoa*, *mutato tantum nomine* in that 1 Sam. 14. 19. their reply must be the same with hers; as thy soul liveth, there is none of us can turn to the right hand, or to the left from that which is spoken: but of that we shall have occasion to say more anon.

2. But if *argumentum a probabili* will not serve the turn, then no doubt: but his own confession must needs put the matter out of all question: and therefore not to beat any further about the bush when the bird sits open, the 7. of September last Mr. *Larkham* being at *Exon* before the Commissioners for the ejecting of Scandalous insufficient Ministers &c. by whom he was summoned to appear there to answer to severall other Articles of grosse scandal given in against him, he owned the book therebefore them all, though some few hours after when he perceived they began to question him for those many Scandalous untruths therein contained (some of which had been, and others were then and there ready to be proved to his face) in the same place, and before the same persons he disowned all again, saving only that addition in the later end about a base child in *New England*, and (as we remember) the annexed post-script: this was so lately done that it cannot be forgotten, and before such persons of quality that he dares not deny it.

3. We must adde, which is sufficient alone for the confirmation of this truth, that severall members of his Church have ingeniously confessed, that they never as much as heard of any such narrative before they saw it to come forth in Print, professing themselves to be ashamed of it, and heartily wishing it had never seen the light, and one among the rest, not the least considerable, being demanded how he liked it, did so far discover his disrellishing it, that he replied *I.L. R.S.W.* be thought not a whole dozen of them to be worth a penny: another said he wished *C.A.T.I.N.* Mr. *Larkham* had slept when he made it, and looked upon it as one of the worst *S.B. A.D.* things that ever he did; and now when such a detestable porter stands at *F.C. M.T.* the gate, what hells of wickedness may we expect within, and therefore the *T.S. I.A.* greatest courtesie the reader can desire, or we promise must be a quick dispatch. *R. H. R.B.*

It hath been the pleasure of God, for ends best known to his holiness, justice, and Mr. *L.* wisdom, to permit a people at *Tavistock* in *Devon*, that desire to live holily, to be for *Narrative.* divers years persecuted, oppressed and opposed, in all their endeavours to promote Religion and the publick welfare of that place, by the contrivances, stirrings, persecutions and actions of an opposite party prevalent in the said place.

The very purblind heathen, that had no other light then the dark glimmerings of their natural sinteris whereby to walk, could yet with much ease *Ans.* grope.

grope out this truth, that ingratitude was a comprehensive sin, and virtually included all others in it: and hence was it that one of them with so much confidence asserted, *ingratus si dixeris omnia dixeris*; how this is applicable to Mr. L. the sole, and we doubt not in every ones eye, by this time, the unquestionable author of this wretched narrative; he that hath but half an eye to see with may easily discern, that black one of ingratitude being the first arrow he draweth out of his venomous quiver, and makes ready upon the string to wound heaven and earth: first he seems to bend his bow against God himselfe, in an unworthy denial of those many precious privileges, which from the boundless ocean of his bottomless goodness have so plentifully streamed forth into every part and corner of this Nation, for the refreshment of his people; wherein we likewise, though most unworthy, have had such a share as should ever engage us with thankful hearts to acknowledge to his glory: and then also who sees it not falling down to the wounding of those which have been instrumental in his hands to be the *repairers of our breaches*, and *restorers of paths to dwell in*: in that they should permit a people that desire to live holily, for so many years to live under persecution, opposition, and oppression, and that for no other cause then their endeavoring to promote Religion, and the publick welfare of the place wherein they dwell; and all this when God hath given them power, and ability to remedy it: but we see to what port they arrive at last, that throwing over board the rudder of a meek and a quiet spirit, suffer themselves to be tost upon the swelling waves of their own boisterous and foaming passions: such freedom and liberty do we now enjoy to worship God, and advance Religion, as we dare confidently affirm the glorious Sun never saw the like in *England*, since God first of all did set it in the Firmament of heaven: enough and enough, we have of this; nay some there are that conceive too much: as indeed they have, that play the wantons with it, as too too many do, the more is the pitty: alas what is there more that we can desire; may we not meet together, pray together, confer together, exhort one another, and what not, that may any way advance our spiritual welfare, and prosperitie? what dog dares open his mouth against us, and is not musled up upon complaint? nay see we not how God inclines the hearts of many that formerly were enemies to those exercises among us, coming in as the daughters of *Jerusalem* to the spouse in the *Canticles*, professing their desire to seek our beloved with us? and is this a time to talk of persecution, opposition, and oppression; of indeavours, nay all indeavours, and that for many years for the promotion of Religion? what unworthy flying in the face is this, both of God, and men? certainly the greatest persecution that the Ministers of the Gospel, and the people of God groan under in these parts, is the unbridled tongue, and lavish pen, of this slanderous Pamphleter: doubtless the ingenuous reader will either think the Printer mistaken in his date, putting 57. for 37. or else will easily believe that crime might truly be charged on this false *Naboth*, that was falsely on the true, 1 *King*. 21. 13. But yet if you please, let us put our charity upon the tender hookes (as certainly he must, that will put any favourable interpretation on many things that are Preached, and Printed by the Author) and conceive it to be with him, as it is fained of that maid, which had so inur'd her

her self to that trade of begging, that being afterwards married to a wealthy husband and not permitted to go abroad, as formerly she did; would set up her husbands stooles and chaires in her Chamber, and dayly of them Petition for an almes: for having accustomed himself to cry out upon persecution, and oppression, though he have altered his state, yet cannot his tone: but from what fountain derives he these bitter streames, or to whose doors layes he this deformed childe; that you may see, if you observe what followeth.

which carriage although we cannot be so blind as to excuse it, and acquite it Mr. L. Narr. *altogether from that enmity that is in men unto the wayes of the Lord and Gospel mysteries: yet had we rather impute it to those unquenchable animosities which have unhappily been set on fire and burn most fiercely in the brest of one especially most eminent (civilly) in that place.*

Solomon-like the Author now ascends the Throne, calls for the sword to divide the childe, and none stepping in to defer it, proceeds to execution: one part though but the least, and that somewhat doubtfully too; (for it seems his conscience stared him in the face) he bequeathes to enmity to Religion: the other, without any great ado (for where conscience is not heard at one time: it will hardly speak the next) he bountifully bestowes upon one civilly eminent, though with far more ingenuity, and lesse dishonesty, having first of all slain it he might have fathered it himself: but where he is minded to abuse he takes up Hannibals motto, *aut viam faciam, aut inveniam*. Yet were it to be admired, had he not shaken hands with civillity, that he should deal so uncivilly with one whom he acknowledgeth to be civilly eminent; as to instance some few particulars among many others, sometimes he calls him the youthful *Jehu* in the head of a party, which knowes not God; and this in Print, as you may see in his book called the wedding Supper. Sometimes he makes a jeere of his person, (or rather of his Maker) for want of other talk: at other times, he sports himself with his civil eminencie (as he calls it here) telling the people in the Pulpit, that an *Esquire* is but a *shield knave*, and *armiger* a Souldiers boy that used to carry his Masters arms after him; nor stayes he here, but hath used his endeavour to rid him also of his estate, and would faine have made him a delinquent, when the tenderness of his age would scarcely have permitted him to understand what it meant: nay so unquenchable are his animosities, and (being set on fire) burn so fiercely in his brest, that he cannot suffer the very bones of his ancestors to sleep quietly in their graves; as you may read in his third Sermon on the wedding Supper; but we must mend our pace.

Alas God knowes we are loath to provoke, it is not the intent of these Papers so Mr. L. Narr. *to do.*

Can any man in the world that reads these scandalous aspersions, which run as blood in the veines through the whole body of this libelous Pamphlet, be ever so far besotted, as to conceive a possibility of truth in this dreadful appeal? but this is so usuall with Mr. Lar. that custome (it may be feared) hath eaten out even the very conscience of it: take an instance or two among many others; having been at *Exon* with the Commissioners for sequestrations, he informed against several of the Town for their delinquency in the late wars,

(3)

and procured an Agent to come hither on purpose to Sequester their estates : but perceiving how it was disrellish, not onely by the Town, but by them also who were joynd in Church fellowship with him; that he whose work it was to endeavour the salvation of their souls, should so maliciously set about the ruining of their estates; they being such onely as he was displeased withall against whom he complained; for he might have informed also against many others: The very next Lords day when he came into the Pulpit he had these words or to this effect, there is a report abroad in Town among some (as I hear) that we go about to take away their estates and bring them into trouble; God knowes what ever good lies in our power we shall readily do it for them with all our hearts; but to take away their estates, we call God to witness, it was never our intent. Being questioned afterwards by *Joshua Webber* now with God (the very name of whom is sweet and precious, among all the people of God in all the country round about;) who at that time was an elder in the Church, (though afterwards upon his death-bed where he rung him such a peal in his ears as was hoped would never have been forgotten;) being utterly dissatisfied in the man he laid it down; being questioned (we say) by this precious Saint, who knew what he had done, for this sad appeal, he told him that he might very safely speak what he had delivered in the Pulpit (notwithstanding all that he had done with the Commissioners before) and doubted not but that he would be of the same minde with him, were he any thing skilled in the termes of Logick, telling him that he was to distinguish between *Finis operis*, & *finis operantis* : now said he you know it was not *finis operantis*, I proposed no such thing unto my self in the undertaking of that journey, but other business of mine own onely; indeed it was *finis operis*, by reason of my occasional meeting with the Commissioners for Sequestration in my way. But to give you another of a latter date, to look no further back then September last when he was in *Exon* before the Committee for ejection, &c. he made another such appeal to God calling him to witness that he never knew what *Ninihammer* (a name that he had called the people in the Pulpit) meant; and yet *Edmond Fowell* Esq; Judge of the Sessions there held at that time for the County of *Devon*, and *Mr. Nicholas Horsman*, being examined upon their oathes by the said commissioners, did depose that *Mr. Lar.* told them the signification of it was nine times worse then a cuckold: O what credit can he expect that his words should find that is so regardlesse of his oathes: little conscience makes that man of what he sayes, that cares not what he swears; other sad instances of like nature could we give, but we must on. But upon what errand comes this Screech-owle abroad into the light, it followes in the next words.

Mr. L. Navy. But rather to plead our innocency and to give satisfaction to the people of God to whom the report of our stirs, breils for these eight or nine years last past hath come, and likewise to beg their prayers for us, and their advice and counsel to us, that we may do nothing offensive, uncomely or of ill report, &c.

Answer. Alas the day that ever any man that pretends but to the use of his understanding, much more one that layes claim to such an eminency of learning,

[2]

ing, that talkes of having Univerſitie degrees, and a gown on his back, before many of his neighbour Miniſters could well read Engliſh; ſhould ever make ſuch a palpable diſcovery of his raſhneſs and folly; as to the ſlenderest apprehenſion (when it ſhall be conſidered, how unlikely his means are for the attaining of his ends) will moſt evidently appear; for firſt of all, he expects that it ſhould plead his innocency: ſuch a ſtrange ſight would well indeed be worth a penny the ſeeing, ſurely this muſt be ſome new-found Logick never heard of till dropt from Mr. Lar. pen; who would ever have thought that the contraction of more guilt would ever have been given as a *Recipe* for the wiping off of ſuch as is already on: this is as if a thief ſhould cut a purſe to prove himſelf innocent of that Felony for which he is arraigned. One thing which he is accused for is, that he hath an unwaſht mouth, and is a common rayler in the Pulpit: calling the people *Ragged Rogues*, *ſwarling curs*, *devils diſh clouts &c.* to plead himſelf guiltleſſe of this, he calls them *varlet*, *bruite*, *monſter*, in the Preſſe. Another thing that he is charged with, is *notorious lying*: and to plead himſelf innocent of this, he Prints a bundle, as will appear anon: belike he minded the proverb, and thought *clavum clavo petere* to be a piece of policy: but however this ſeem a novelty to ſome; his practice for divers years can witneſs in his behalf it hath been none with him. Another thing expected is, that it give ſatisfaction to all the people of God; but in what reſpect doth it diſcover him any way ſenſible of his former miſcarriages: doth it *manifeſt* his repentance for them, or promiſeth it any hopes of reformation for the time to come? If ſo, no queſtion it will be courteouſly intertained, and bid heartily welcome by every one that is ſincerely godly, but alas this Narrative brings no ſuch newes, tis meere ſpeechleſſe indeed as to any ſuch diſcourſe, but what then? can there no ſatisfaction at all be gathered from it; oh yes: and that abundantly indeed, ſomewhat like for meaſure though far different for matter unto that which the Queen of *Sheba* received in her conference with *Solomon*; making it evidently manifeſt, that thoſe many ſad reports of his unchriſtian converſation (which fame had brought unto their ears) were not yet the one half of thoſe which his own Narrative layes open to their eyes. The next thing it brings is his bill to be prayed for, and herein we deſire to become humble ſuiters for him, and in his name, unto all ſuch as are any way prevalent at the throne of grace, to joyn with us in this requeſt to God; that he would mortifie his corruptions, ſubdue his paſſions, and make to be that in truth which he would fain be in profeſſion and in ſhew; that ſo he may no longer be a ſcandal to the Goſpel, a diſgrace to his calling, or a ſtumbling block unto ſuch as are yet ſtrangers to Religion. The laſt thing it pretends to come for, is advice and counſel, which we ſhould as earneſtly deſire might be granted him as the former, could we look upon it as any other then an empty flouriſh, ſad experience having ſufficiently convinced us that all endeavours and attempts of this nature, have not onely been fruitleſſe and ineffectuall as unto him, but alſo unprofitable, yea prejudicial unto every one that ever we have known to have adventured thereupon: witneſs his ſuſpenſion of ſeventeen then members of his Church in his own Houſe at a clap, that with all humility

and tenderness of affection did admonish, or rather beseech him to forbear those idle stories, impertinent digressions, particularizing invectives in the Pulpit, that begat laughter and division in such as were prophane; and shame and blushing in every gracious face. We might mind you also of a grave and solid admonition given him by fourteen Ministers at one time in *Tavistock*, to preach the truth as it is in Jesus, &c. But what that success was which attended their endeavours; those squibs and jeers which for many moneths after were so palpably glanced at them in most of his Sermons, may sadly enough, but sufficiently declare. For particular instances of good counsell to him, and its bad entertainment from him, a large Catalogue might be given in. Considerable is that of *Edmond Condy*, then an Elder of his Church, who earnestly advised and entreated him the evening before the approaching Lords day, to preach the sincere milk of the Word, and not mix and corrupt it with his own boisterous passions, as formerly he had done: but with what success? Truly the next morning he made himself merry with it in the Congregation, telling the people that his low-spirited neighbours came with another such desire unto him, as the Disciples to Christ, *John 11. 8.* where how ridiculously he paralleled their desires, and descanted upon them, would but blot too much of our paper, and be too great a trespass upon the Readers patience, to trouble him with the Relation. Time would fail should we mention the unwearied endeavours of that eminent Saint *Josua Webber* (one whom the vilest wretches in the Town did reverence for his piety and unproveable conversation) by his many prudent, pious, and earnest counsels, exhortations, and requests, to meeken his turbulent, tinder-like spirit, all which no more tended to the mollifying of him, then doth the fire to the softning of the Bricks: The alone harvest that he reaped from this Rock whereon he plowed, being onely the jeering epithet of, his grave Elder: so that at last he gave in this as the result of all, That dissensions were so far from blunting, as that they put an edge upon his passions, proving rather a spur to quicken, then a bridle to restrain them. The same experience upon the like endeavours, occasioned that advice unto those that survived him, by another pretious Saint that went to heaven after him: *The man is past reproof, leave him to God.* Other like instances we could give you in abundance, but *ab ungue leonem.* So that to return and shut up this, we shall onely tell you again, that we should most affectionatly intreat the granting of his desire, did not other mens harms make us the more cautelous of being urgent petitioners with him in this request, for (the man being the same) we have the same reason to fear, that their pretious Balms would break his head: their pearls be but trampled on, and themselves rent, as others heretofore upon the like attempts. Hitherto you see he hath onely prefaced: Now he proceeds to his Narrative, and thither let us follow him.

Mr. J. E.

Mr. L. Nev.

We lived divers years in a sad vacancy of the means of salvation and Ordinances, by reason of the removall of our former Minister Mr. George Hughes to Plymouth, ten miles distant from us.

Ans^r.

Pardon us, good Reader, if we stay you a little, while (*Joseph-like*) we turn aside to seek a place to weep in; *Cum levis loquentur ingentes stupent:* And

And h
upon
we ha
Ah p
myste
Crum
which
lices,
Hughe
upon
that n
Jobe,
Teache
A
ever h
canno
that ha
they, a
so, the
Lord,
the wo
joyed:
It
the Reg
Town,
among
of neigh
assaulte
T
acquain
down
usto be
lastly, I
man wi
To
would
many,
sinnes,
under t
next,
favourab
of the
for some
qua non
of War
ers, and

And here with bleeding hearts and over-flowing eyes, we cannot but reflect upon that glorious condition, in which once we stood, sadly-sadly (though we hang up our Harps.) may we strike in with the Poet, *Nos fuimus Troes.* Ah poor *Tavistock*! how plentifully did the pretious Manna of Gospel-mysteries, distill once about thy Tents? How thankfully were the very Crumbs pickt up by the hungry Saints in all the Countrey round about, which then fell from thine abounding Table? But *miserum est fuisse faelices*, The bloody warres removed our Candlestick from us, and Mr. Hughes is gone. But that wound needs no lancing that bleeds a-fresh upon every touch: Then were we fed with the Kidneys of the Wheat, that now have, many times, stones in stead of bread; *Hec quantum hac* *nohe, &c.*

We often besought the Lord that our eyes might once see such a publick Mr. L. Nar. Teacher as we might take comfort in.

And yet he writes in a Letter to Mr. Stuckley and Mr. Bartlet; for how-
ever he would bear the world in hand that he never saw it (which we cannot but look upon as a notorious untruth, and so must every one else that hath but his eyes in his head, and compares it with his Narrative) that they, at least the greatest number, are the seals of his Ministry, and if so, then certainly, at that time, they little knew what it was to seek the Lord, nor can be conceived to desire, by any one that is acquainted with the work of grace, to see such a publick Teacher as the Town formerly enjoyed: *Oportet mendacem esse memorem.* Answ.

It pleased our gracious God to hear us, and to send us, by his providence, L. Nar. the Regiment of Sir Hardresse Waller, having their head Quarters in our Town, one whom the Lord hath been pleased to keep almost miraculously among us for many years, notwithstanding the wrath of pride, silence of neighbour-Ministers, and scandalous reports thick and threefold that have assaulted him.

The last newes you heard was, our Minister was gone, and now it Answ.
acquaints us of another that's come; Concerning whom first, he layes down the procuring cause of his coming amongst us, as he would have us to believe: secondly, the occasion, which he imperfectly relates. And lastly, his continuance, which must claim kindred to a miracle, or the man will be angry. We shall onely glance at these and away.

To the first we must crave leave to enter a demur. That which he would have us look upon as the return of prayer, is resolved by many, that are eminently godly, into the punishment of our sinnes, particularly our unthankfulness for, and unfruitfulness under that Soul-searching Ministry we formerly enjoyed. As to the next, we must minde you that his Narrative (to speake the most favourably of it) is notoriously imperfect: For though the setting of the Head quarters of Sir Hardresse wallers Regiment in the Town for some Weekes, may be taken in by the by; yet the *causa sine qua non*, was his turning out of his Chaplains place by the Councell of Warre at *Plymouth*, for animating distempers among the Souldiers, and other high misdemeanours, whereof he was then and there

found guilty; as by the sentence of the Councel of Warre more at large it doth and may appear; a copy whereof we should here insert, but that we reserve it for its proper place: for his wrath of pride, you may hear more of it anon. But why he should be angry at the silence of his neighbour Ministers, seemes indeed worthy to be marvelled at, seeing he can in no wise be ignorant of this, that their speaking would much more displease him, then their silence: but some sheets of Mr. Gove now made ready for the presse will determine this; however that which he reckons as such an injury from them, would they thankfully embrace as a courtesie from him, might it yet at length please him to gratifie them with it. As for those reports of his scandalous conversation, did he instance in any particulars, some answer would be given: but that not done, this onely we return; that though to our knowledge there are but too too many of them true, yet we shall easily grant that some also may be false: but wretched people are they that will seek out for lies when they may surfeit with truthe.

Mr. L. Nar. Neither should ordinary injuries and abuses have opened our mouths to complain, or stirred our pens to write, had we not perceived that even brethren and men in power, that pretend to know much of God, and to act highly for the advancement of the Kingdom of Christ had also joyned (alas) against us: though we hope unwittingly, and great abuse shewed them from such as care little, the Lord pity them, what they say or swear.

Ans. If by brethren, and men in power, he mean such Magistrates, and Ministers as live any thing near us, we cannot but publish to the world that he highly slanders them. Many there are even in this County, through the good hand of our God upon us, both of one, and other that can be contented through Christ that strengthens them, not to account their lives too dear to be staked in and for the cause of Christ & interest of his people. If he means such as he had to deal with in London, to whom afterwards he mentions the making of his addresses: we must tell him again, that for many of them though we know not their persons, yet their names are precious in the Churches of Christ; nor will they easily be thought to speak or do any thing against Christ, whose unwearied labours (in those elaborate pieces which they have presented unto the world) do so eminently proclaim their affectionate desires of keeping up his interest, and dignity, in the Nation. But what innocencie so conspicuous? whose name so unblemished? which the black teeth of malicious calumnation will not adventure to seaze upon? but why lurks he thus in generalls, why names he not the particular individuall persons, and then doubtlesse being of age sufficient they would answer for themselves.

L. Nar. The troubles that our Minister have suffered have been many and great, and many of us have, besides a sympathy common to us all, felt the effects of mens malice, pride, and profaneness in a very great measure, witnesse those conventings, bindings over to Sessions and Assizes, impositions, unjust laying of rates and taxes, oppositions in Parish meetings of equall and just proposals, turning honest men out of places of employement, no cause being alledged, substituting in their stead wicked, idle, drunken persons; and generally making

good
self
It
sioner
a rem
action
knives
yet m
We sh
The f
and A
which
eight
of ano
better
ing th
look o
write f
might
for Ta
the mo
with th
others
genera
tentati
sistants
of some
of the
judge.
The
fals, v
so, he
on it a
The
indeed
places
see the
the Co
of an
sonsthe
where
Peace
that he
this To
more;
bers of
world s

good that Scripture saying, he that abstaineth from wickedness maketh himself a prey.

It might easily have been supposed (but that he hinted to the Commissioners not long since that he was a man of his hands, and so scorns such a remedy) that he had lately made a declaration against some one, upon an action of assault, and battery. For how ever he talks not of swords, slaves, knives, Guns, Clubs and Pikes, with Threat, beat, wound, and evil intreat, yet makes he use of as many words, to as little purpose, as will appear anon. We shall therefore take abroad this great charge, and then answer to its parts. The first thing he complains of, is conventings, bindings over to Sessions and Assizes, and indictments, all which relates but unto one business, of which you may take this brief account. Mr. Lar. left the place for some eight or nine moneths, went into Cumberland, took the care and charge of another people; the Church write to him to return: he tells them he is better where he is, hath received neer about an hundred pounds for Preaching there; desires them to weigh his condition, give over their sute, and look out for another. This was done: they send him a dismission, and write for a resignation of the Earl of Bedfords presentation, that another might be procured. Upon the receipt of this, away comes Mr. Lar. again for Tavistock; comes from Otkhampton, twelve long miles, the Lords day in the morning, goes to Church, finds the doors shut, sends for a bar of iron, and with the assistance of some others, breaks them open. For this, he and some others were convented before a Justice of the peace, and bound over at the generall Sessions; it being a matter of some difficulty (he having his presentation unresigned) it is transmitted to the Assizes: there he and his assistants are indicted for a riot: he enters a traverse, and by the mediation of some friends, that thought it only a misdemeanor; they were acquitted of the riot, and came home again. Wee'l make no comments let wise men judge.

The next thing is, opposition in Parish meetings of equal and just proposals, which had he mentioned in any particulars, and evidenced to be so, he had said somewhat; in the mean time the reader can look upon it as no other then so many words put in to make up a ly—ne.

The next out-cry made is the unjust laying of rates, and taxes; true indeed it is that our rates and taxes have been many and great as on other places, and if he count the laying or imposing of these taxes unjust, you see then whom he taxeth for these taxes, we have no other then all parts of the Country have in common with us, but if he mean unjust only in regard of an unequal distribution according to their estates upon particular persons then not to mention the liberty of complaining to the Commissioners, where they may be heard for the monethly taxes, or to the Justices of the Peace that have the rectifying of all others, we dare confidently affirm that he can hardly mention one rate or tax for the raising of money upon this Town and Parish for these many years, wherein one at least (sometimes more; nay often the major part of) the assessor, have not been members of his society: and what reason then of this complaint; may not the world see his accusations are brought in by number and not by weight; and for.

for himself he hath as small reason to complain as any man in England, having scarce paid twenty shillings to all rates and taxes whatsoever, since first he came to have his residence amongst us.

As to his last charge of turning honest men out of places of employment, &c. *spectatum admissi*: what do you think this place of employment should be which so nettles the man? truly Sirs no other then that of bell-ringer of the Town, whose pay is just twenty shillings *per annum*, and as we have heard the man that had it was weary of it long ago, and purposed to keep it but one moneth longer untill his quarter was ended; but yet is dismissed upon this occasion; he was sent for by the Churchwardens to speak with them, his wife tells them he was at bowls and could not come; and hereupon they put two others in his room, for whose honesty and sobriety let him not expect our apologic, they are poor men, do their work, and have their wages: and is not this a tale of a cock and a bull, to be put in Print and presented to the Magistracy and Ministry of the nation? this is playing at small game indeed. Nay so far is this crimination from the least shadow of truth, that to this very day, of those that yet joyn with him; one is an Eight man of the parish, two Constables, one an over-seer, two Wardens of the poor, five trustees for the Parish Lands, and his own daughters husband keeper of the Bridewell. And now whether this be the making good of that Scripture saying, *he that abstaineth from wickedness maketh himself a prey*; we leave to any in the world to judge. So that you see *parturiunt montes*, &c. but what ever is pretended the shoe wrings not here, as appears by that which followeth.

Mr. L. Nar.

But of all afflictions none comparable to this, that upon the detainment of the livelihood of Mr. Tho: Larkham our puplick teacher, by the contrivances of the enemies of God and goodness, he lies for succour and reparation to such as can and ought to right him, he is used as poor sheep that come to thorny bushes for shelter, who have not onely their fleeces taken at least in part, but also their very flesh rent and torn on their bodies, so hath he been once and again dealt withall by such as Sathans wiles and mens malice and subtilty have made to act; though we are apt to hope against their principles, if they knew it, even against the Lord Jesus Christ his crown and scepter at Tavistock.

Ans.

Easily may the reader here perceive (had he no other evidence) that the former out-cry hath more noise then truth by Mr. Lar. own confession; or else certainly he little values the sufferings of his people, so himself be free: this is as clear from the very Narrative, as if it were written with a Sun beam upon a wall of marble: all their conventings, bindings over to Sessions, and Assizes, indictments, unjust rates, and taxes, oppositions in Parish meetings, turnings out of employments &c. are none of them all comparable to this of the detainment of Mr. Lar. augmentation, (which never any Minister in Tavistock enjoyed before him,) so true is that of an eminent Divine, no man could ever so dissemble his heart, but that sometime it might be found at his tongues end. As for that out cry of mens malice, subtilty, pride, profaneness, &c. doubtlesse the reader by this time sees them to be no other then the Authors black oratory, made use of for the embroidering of his venomous discourse; nor can we ever suppose by any ingenuous

ingenuous Christian, that the detainment of Mr. Lar. augmentation (against whom so many horrible miscarriages are laid in, and proved, till satisfaction be given, and some change evidenced) will ever be lookt upon as acting against the Lord Jesus Christ his crown, and scepter in Tavistock. But who sees not his pen to be lavish as his tongue.

For whereas in the composition of Sir John Glanvill, the rectory of Lamer-
ton the next Parish to Tavistock is encoffed to certain trustees for uses, the first and principal whereof is for the raising the first fifty pounds out of it for the preaching Minister of Tavistock for the time being, to be yearly paid for ever; which also divers years hath been paid to Mr. Larkham, occasion is taken from an ordinance of the Protector and Council, to bring the rectory into the hands of the publick trustees for pious uses sitting at Westminster, and a prohibition issued out to stop payment of any money raised out of the said rectory, without special order from them, whereupon Mr. Larkham our Minister makes his addresses to the said Trustees, and hath access and audience, and this answer; that he get the scoffment deed, and shew his title, which accordingly being done, and his right evident, he bring many years ago presented by the Patron, and confirmed by an order of the Committee for plundered Ministers; yet it is farther said by the clerk to the foresaid Publique Trustees, that he must make his address to the Commissioners for approbation of publick Preachers sitting at White-hall: this also was done.

All this while he hath been rowling, as the stone towards its center; whether is he come at last: and how close he stickes? all other discourse must quit the stage, that his augmentation out of the tithes of Lamerton may act its part. And hear we cannot but wonder at the impudence of the man, who had he but one blush yet left him in his face, would never have presumed so publickly to discover unto the view of the world, how manifestly his practices are contradictory to his principles: nor is it possible that any man injoying his understanding, should not easily be perswaded to a ready concurrence with us in the same opinion, if we onely mind him, that this Mr. Lar. (hear that tells us of so many long journeyes to London, such addresses to trustees, and Commissioners, which he hath made for the procuring of 50. pounds per annum augmentation out of the tithes of Lamerton) is that self same man that in the year 1656. even then when he was hunting after the Commissioners for the procurement thereof; did he set forth a book which he dedicated to the Lord Protector; and chalenged any Divine or Lawyer, otherwise judgements, to answer; wherein he confidently layes down this as his main position, and fortifies it with many arguments, that Tithes as now paid are sinfully exacted and received, & that the payment of them this way, is injurious, burdensome, and sacrilegious; or at least a hindrance of Christian duty according to Gods Law, as you may read pag. 6. and again, that he is perswaded that the present payment of tithes is a grievance to this Commonwealth, a propagating of antichristian sacrilege, an oppressing of the Saints, an insnaring of their consciences, &c. pag. 13. nay as they are chalenged, are rather paid to the devil than to God, p. 11. and that is the duty of the Magistrate to take away those burdens and snares that lie upon the estates
C and

and consciences of the godly of the land, and make them unable to discharge their moral duties, &c. pag. 14. and shew's up all, as Cato did his orations, *Ex semper diruendam esse Carthaginem*: so that by any means tithes as now payable of all sorts, root and branch, are by authority to be taken away, in the judgement of T. L. pag. 28. 29. with much more to the same purpose, as is evident to such as have read it, and when he comes positively to determine pag. 15. christians (saith he,) ought to give tithes, where they enjoy the benefit of labours from him or them to whom they pay their tithes, &c. and yet oh wonderful! this very man is so exceedingly displeased with all those that have any way obstructed his receiving of 50. pound yearly out of the tithes of Lamerton (where surely he is not owned for their Pastor, yea never as much as preached one Sermon among them in all his life) that he chargeth them as actors against the Lord Jesus Christ his crown and scepter at *Tavistock*; oh with what face can he exclaim against the Ministers as men that had rather serve the state for visible stipends, then Jesus Christ upon Scripture pay, as he doth pag. 33. whereas himself rather then let such a stipend go, makes no bones to hold it in such a way as he testifies unto the world under his own hand, he is perswaded to be a grievance to the Commonwealth, a propagating of antichristian sacrilege, an oppressing and ensnaring of the Saints, yea a taking of it from the very devil himself. Oh if he that but doubteth is damned, if he eat, as the Apostle tels us, *Rom. 14. 23.* what doth he think will become of him, that doth that very thing himself, which he tells the world he is so fully perswaded in his own conscience to be so horribly wicked? had he onely said it in the Pulpit though before at least a thousand witnesses, no doubt but he would tell the reader it were false and opprobrious, as he doth hereafter; and call us absurd and abusive lyars for asserting it. But these things are in Print published to the world under his own hand, both one, and other; so that should he stop any mans ears, so he pluck not out his eyes, we desire no more.

Mr. L. Narr.

And a Petition with an attestation presented in the name of Mr. Larkham, our reverend and godly Minister, though not by him: for both he and we thought his long labouring in the Ministry, and faithfull acting in the Commonwealth above many of his rank and employment, known sufficiently, and godly unbleamable conversation, would have gotten an easie and speedy pass.

Answer.

You see to what hard shifts the man is driven at last, for though he cannot be ignorant of that common saying, *tua laus sordet in ore tuo*: yet because he dwells by bad neighbours (as he would have the world believe) that will not (saith he) but cannot (say they) speak any think to his praise: he pluckes up a good stomach, and commendeth himself; and so exactly doth he perform it, that we are verily perswaded, could he get but two or three godly Ministers in all England, that would but testify half so much of him, as he doth here of himself, his augmentation out of the tithes of Lamerton had been paid him ere now, and we had been quiet while he was telling his money,

But

But the Commissioners, some of them, had letters and informations of articles that had been exhibited to the Committee for plundered Ministers (whilst it was in being) and one of them talks of two bastards, one in New England, and another in old England. Mr. L. Narr.

And is it not enough this is talkt of by one, unless it be publicly blab'd of and reported to all? oh sad! hundreds we are perswaded (among us) never heard of more then one, untill this prating Narrative brought them newes of another: but if men cannot keep their own counsel and their tongues within their teeth, ther's no body can help it, they may thank their own folly: all that we shall say to it will be onely this, there needs not any torture to enforce us to believe, that those birds which love not their own nests, are likely enough to lay their eggs in others. Answ.

And another talkes of cursing one in publique and much a do.

L. Narr.

But makes he no more a do of cursing men in publique? we knew before, he doth not in his passion, but that afterwards in cold blood he should talk of it so slightly; is such a horrible wickednesse that we never durst conceive him guilty of, had he not here published it to the world. But certainly this last Commissioners information fell much short of truth, ('twere sad if the others should do so too) for in stead of cursing one, he might have named three. The first of these was Mr. John Pointer, as is hinted in the third of the first paper of articles, and the eighth of the last; and how ever he endeavours in his answer to colour it over with the publishing of a Church censure, yet those hundreds that were present, may very well remember, that after the exercise was ended, there was a long brabble between them about a letter that had been signed by some of the Eight men, and sent to some one, by William Kedly, alias Pointer, after which tis very likely as he grew into a heat, he might upbraid him with a censure, (for which no well ordered Church in England but will judge him worthy to be censured) but in fine that which was sworn by such as were present to be the upshot of all was, as you have it in the eighth article of the last paper: that Mr. Lar. said to Mr. Pointer as he was going forth of the Church, after the exercise was ended upon a market day, at least three or four hundred people then present, the curse of God go with thee. The next man that he cursed was the old Henry Green, one whom he seemed very affectionately to respect, until such time as (meeting with such convictions from his own conscience, for conniving at his miscarriages; which as he solemnly professeth he could no longer oppose) he sent him a letter, acquainting him with 13. particular sins, under the guilt of which he supposed him to lie, and therefore desired a Christian satisfaction: which so nettled the haughty spirit of this supercilious man, that two or three dayes after he turns him out of the Church: and now this poor decrepid old man upon a Lords day (while he was Preaching) going out of the Church (as he had often done at other times, which was pleaded for, by Mr. Lar. when he was in his books, as an infirmity of old age) in a bitter passion he uttered these words in the Pulpit: I was about to tell you of some of the devils stratagems, or devices, or a wor to that effect, and now the devil entred into this cursed decrepid old wretch, to

Answ.

*disturb me in it, and a great many more words to the same effect. The last that we shall mention of this sort, is that most wicked carriage of his upon a Lords day (very lately) towards William Hore, immediately after Evening Sermon, enough to make every ear to tingle, that shall but hear of the relation. A brief account you may take as followeth. Some contest there was about the election of two of the eight men, in the place and room of two deceased, between Mr. Lar. and others of the Parish; or rather indeed but of one, for the other was agreed upon, on all hands: Mr. Larkham with some others proceed to an election, which the others disown. The next Lords day in the after-noon, presently after Sermon, (while Mr. Larkham was yet in the Pulpit) Mr. Lar. acquaints with a low voice, the Parish of the choice, which Mr. Larkham preclaims from the Pulpit in all their ears. To this William Hore the Churchwarden objected, that the choice was illegall, and there would shortly be another election. No sooner did Mr. Lar. heare these words, but with a countenance as full of heat and rancor as passion could make it, he looks down upon William Hore, and with a loud voice uttered these words, or to this effect: *who are you? what have you to do with it? you are the tail of Antichrist.* And then pointing, in a disdainfull manner, first to the roof, and then to the Belfrey, *'Tis your office to stop the holes in the roof, and to mend yonder Bel-ropes when they are broken, what have you to do in this?* And presently after in the highest passion, and such a gastly look as discovered sufficiently the rancor of his spirit within, he immediately added, *In the name of our Lord Jesus Christ, I do here excommunicate William Hore of Tavistock, commanding and requiring all the people of God in this place, to have no society, fellowship, or communion with him.**

L. Nar. So that now it appears necessary for the said M. Lar. to come to the Commissioners in person, which accordingly he did; but not being able to bear the accusations and untrue reports of slanderous tongues and pens, his spirit was moved to speak such words as he hath no cause to glory in: for they were passionate recriminations and reflections, which he hath since professed his sorrow for, and dares not justify himself in.

Ans. We shall onely mind the Reader here, that London is about two hundred miles distant from Tavistock, and thither now, it seems, M. Lar. is gone. (money making that journey necessary, which his principles in his book of Tythes (to say no more) hath branded as unlawfull) how he handled the Commissioners there, the remoteness of our habitations from thence, hinders us from informing our selves and others; onely we are confident it was badly enough, or else we had never heard him confessing it as a fault. He tells us indeed he gave them *quid pro quo*: We know he scorns to carry coals to any man: But the confession of a fault being in this man so extraordinary rare, we shall forbear taking occasion from his confession to accuse him, lest taking that also for a fault, he should do so no more.

Mr. L. Nar. And Mr. Lar. departed for that time, with a purpose to trouble them no more; but upon advice of godly ones his friends, he came again, exhibiting a letter

a letter from the Church in New-England, concerning their satisfaction according to Rule; and containing also sweet brotherly advice to the said M. Lar. to labour and pray for a sanctified use of the afflictive dispensation, as by the letter it self appeareth.

London indeed is a great way off from us; but New-England is farther: *Ans. w.* And were the Reader put to that exigent, that he must either believe what he sayes, or go thither to find the truth; it were lesse difficulty to perswade him unto this, then that. But New-England corner on the Exchange in London, or any Haven Town in the Countrey that holds any trading with those parts, can ordinarily furnish you with enough to satisfie any one in the man.

Also he hath obtained from the now Lord Generall Disbrow, a Certificate of Mr. L. Nar. great use touching the rejection of the Articles out of the Committee aforesaid, in which the said honorable person hath been a special actor, having been at Tavistock, and inquiring narrowly into the causes of those stirs and differences that were among us.

But we doubt not but that right honorable person (since his last coming *Ans. w.* into the West) hath been a great deal more fully informed of the man, especially when we remember that full discovery of the unsaintlike behaviour, which William Bole ripped up unto his Lordship upon Roborow Down: As also his Lordships referring him to be dealt with by the Commissioners for the ejecting of scandalous Ministers in this County of Devon.

Upon the said second address he was referred to a Conference with Mr. L. Nar. Caryl and Mr. Manton, who signified unto him in the with-drawing Chamber at White-Hall, very sweetly and brotherly, that some report had come to the Commissioners ears of some practises and carriages divers years ago, unbecoming the Gospel of Christ, &c. Surely no Christian soul can chuse but approve of such behaviour as this was, and no doubt, but some futable answers were made to these reverend men.

Surely no Christian soul can chuse but conclude, that all this smoak at *Ans. w.* top, cannot be without some fire at bottome: These words would never have dropt from those reverend men here, and those others from them which made him so angry but now, had there been no other foundation then Lies and Slanders (as he would make the world believe) to bottome all those Discourses upon: but for as much as he names none of those practises and carriages unbecoming the Gospel of Christ, which they charged him withall; but onely tells they were long a go, nor anything of his answers thereunto returned, but onely that they were suitable; we will take his word for present, onely desiring the Reader to bear witness, that many years a-go, (which must needs be before he came to us) his practises and carriages were lookt upon by those pillars of the Church, as unbecoming the Gospel of Christ.

And the result of all was, that they were satisfied in many things, that Mr. L. Nar. should trouble himself no more, but appoint one about three weeks after to call with the Register for the approbation, so far as Mr. L. understood them, as he professeth, and we cannot but believe him.

Answer.

Whether this were indeed the relult or no, it seems by what is said here, is not yet resolved; for either these reverend persons do deny what he affirms, or else to what purpose doth he so solemnly profess it? something in the wind sure there is, what ever it be, which we must leave among his Riddles, this onely may be observed, that what he sayes, such as joyn with him must necessarily believe, who ever saith the contrary: And indeed he would once have perswaded seven (then members of his Church) next day in the morning, that they heard not those words which he spake at ten of the clock but the very night before, and told them they ought to believe he spake them not then, because they heard him to deny them now.

L. Nar.

Mr. L. hereupon having appointed a friend to call with the Register, and also to perfect his business with the Trustees, afterwards returned for Devon.

Answer.

Still we desire such as read, to remember, that all these London journeys which he hath made, all that time and labour which he hath spent, all those projects and contrivances here mentioned, have been onely in order to the getting of 50 pounds per annum out of the Tythes of the Parish of Lamerton, which according to his own printed principles is a sin in him to take, they having a good Minister of their own, and would a thousand times more willingly pay them where he himself determines them to be due in his Book of Tythes, then unto him.

L. Nar.

Not supposing what since fell out, for in stead of this order to receive his livelihood, here is an order from the Commissioners for ejection of scandalous & insufficient Ministers, hung up at his gate (where formerly a horse head with a black cloth about it, and a knave of Spades fastened to it, hanging to a little Gibbet had formerly been put) there surely was the Commissioners Order put by one William Hore of Tavistock, who had been for his wicked and unchristian walking rejected by the people of God, and was now united to the open enemies of God, to prosecute the said Minister, and oppose those very ways which he had formerly for a time walked in as to men, &c.

Answer.

The man is now drawing to the close of the first part of his Narrative, & either to make the more hast, which is possible; or else to delude the Reader, which is far more probable; he tumbles in things together in heaps, setting those things that were done five or six years ago, to stand by the side of that which hardly as yet is a twelve-moneths old.

As for his being frustrated in his expectation of his Order from the Trustees for his money, which his mind so runs upon, we shall onely say that we think it just, both in God and men, to keep that from him, which he professeth to the world he looks upon as such a wickednesse to receive; certainly by all the light which we have to see with, we cannot but conclude, That he must either call in his Book, or give over calling for his money.

For the hanging of the horse-head, &c. to his gate, which was done about five or six years ago, all that we can say is, That it was basely and wickedly done, and the man that was but suspected for this Roguery, was very well remembered for it, when afterwards for some picking business, he

was

was committed to the bridewell; we could tell you that long since that time, one of our dogs was sent in among many of us with a great rams horne about his neck, when we were at a meeting in one of our houses to seek the face of God; but blessed be the Lord, that the enemies to Religion in our dayes can onely play the fools: certainly such royes as these are or should be beneath a Christians observation, but all this is but to make a bull-coake of *William Hore* for the affrighting of such as are children in understanding, that about five years after when he had tendred the Commissioners order with all civility both to his maid and wife who refused to take it, was necessitated at last (for what else should he do with it) to fasten it to his gate. As for that horrible out-cry against the man, and those notorious slanders here laid to his charge, we must crave leave to set them by a while, till you come to hear him speaking for himself, and then if it do not appear that the worst spoke in the wheel crackes first, we have lost our aime. *Putavi ea de re admonendum esse te.*

And because the loud noise of articles against our Minister hath made many prejudiced ones, whom we would be loth to place on the left hand among the goats, to be almost deaf in the other eare against all lawful defences that have been made, &c. — here followeth a true copy under the hand of John Smith register to the Commissioners of ejection, &c. L. Narr.

Not to hold you long in this preamble to the articles and his answer, we shall onely note these two things, and away; first the notorious arrogancy of the man, tis as much as he can do (you see) to forbear placing them among the goats (be they what they will) whom he looks upon as men that are prejudiced against him: and then also it may not be amiss to observe that mighty stress he layes upon his answers, and his swelling expectations from them, even the calling in of that which is gotten upon the wings of report, and the closing up the many gaping wounds of his reputation among men, so as not to leave the least appearance of a scar, which though indeed confessed to be a task surpassing the strength of a verbal discourse, is yet expected to be accomplished upon the appearance of his answers, but *exitus acta probat*. As for his method, by Mr. *Larkams* good leave, we shall alter it a little, first laying down every article by it self, and his answer under it, that they may be better acquainted, and the reader not troubled to turn over so many leaves to seek out his answer to any one particular charge in which he would willingly be informed, and then something shall be annexed by way of reply as we shall see occasion: this only we shall farther minde you before we enter the lists, that it may not be expected we should blot so much paper, or cast away so much time, as would be taken up in transcribing all those impertinent stories, and digressions interwoven in his answers; which in themselves being *nihil ad Rombum*, cannot be conceived by such as are judicious, to be any otherwise useful unto him, then to divert them from the matter in hand, as the crying of the Lapwing to draw men from his nest. Answ.

Articles

Articles Exhibited to the Right Honourable the Committee for Plundred Ministers against *Thomas Larkham* Clerk.

Imprimis to the title of the first parcel of articles he saith that it is not true that these five mentioned, are either all or the very same that were exhibited to the Committee for plundred Ministers; for that three are wholly left out, to wit, the Sixth, seventh and eight and the third, hath an addition &c.—but whatsoever they were, they were fully prosecuted &c.—and this may serve for the routing of the forlorn hope in this on set, &c.

You see the man begins like a man of War, and seems better skilled in a Captains, then a Chaplains place, but how ever he pretends himself a very generous enemy, and will rather Marshall the forces of his adversary, then surprize them in disorder; for first of all he drawes out our forlorn hope, and then the rapsodies, some new name this new commander hath got for the main body, and lastly the gible gable, which though no Military terme, must yet passe for a reserve. As for the forlorne hope (to use a Ministers terme) first he falls upon it altogether at once, & as *Alexander* the great complained for want of more worlds, so doth he for want of more articles to conquer, and before he comes to joyn battle, he proclaims them routed, vapouring over, like another *Cesar* with his *Veni, vidi, vici*, but let not him that girdeth on his harnels, boast himself as he that putteth it off; but should it be granted he hath routed them indeed, which yet will require two words to the bargain, such a victory as this would make but little for his honour, having confessed himself that the fight was long before accomplished by *Nicholas Watts*, and himself comes after like a plundring coward to gather up the spoils, nay if you will take notice of his words, he tels us a little after, that there needed not any great prowess either in one or other to cut them down, they being all so weak that they would have fallen of themselves: but though at first in a bravado he would fight them all at once, yet upon farther consideration, he thinks it safest to encounter but one at a time.

1. Article. *The said Tho. Larkham hath often upbraided the Present Government now established by Parliament with scandalous words.*

Mr. L. Ans. *The respondent saith to the first, it is a malicious, forged calumination, and if times should alter to the minde of his prosecutors (which God of his mercy to his people forbid) he hath cause to think he should be dealt withall by his*

his accusers upon other termes, it being known to all the country how deeply he hath been engaged in all these late revolutions against the party that prosecuted him then (and most of them are yet the same) and for the interest of Christ and his people.

If to say that what ever he is charged with, is malicious, forged, and calumniatorie, and to call such as prosecute him for his unfaint-like turbulent conversation, enemies to Christ and the Commonwealth, and all this must passe upon his own word, without any more ado, because he sayes it, then we shall easily acknowledge, that he hath not onely routed the forlorn hope, but the body and all, and shall onely sit down and desire that men again be restored to the use of their understanding, but if *affirmanti incumbit probatio*, and it be requisit to his discharging of himself, that he prove, as well as say that the matter of this first charge (laid down here in generall words, but sworn unto by several persons in divers particulars, as appears in their several depositions before the Commissioners (too too large, unless we intended some huge volumne) to be here inserted) is such a malicious forged calumination, and that they are such enemies to the wayes of God, and adversaries to the Commonwealth (in which their liberties and estates are many of them so visibly embarked) who prosecuted him for these things, which we hope he shall never be able to do; then certainly all this winde blowes no corn of ours, and this first article keepes its ground sure enough, notwithstanding all this routing which is so much talkt of; as for that appeal which he makes to this country (for he tels us it is the same answer that he gave into the Commissioners at *Exon*) every one that knows him here about must confesse that they were ignorant of the man, until such times as the Wars in these parts were fully at an end, and therefore that hint which he seems to give of his deep engagements in this country against such as are enemies, must be bundled up with a great many other discourses of like nature with them, we neither knew the man nor his communication till, he came down into our country with the regiment of Sir *Hardres Waller* after the Wars were ended, as Chaplain thereunto, of whose deportment among them you may hear enough in the next article.

He being of late years Chaplaine to Sir Hardres Waller, was by a Councell of War of the said Regiment taken to be an enemy to this Commonwealth, for endeavouring to stir up the souldiers to mutinies and divisions.

To the second he saith it is utterly false, for the differences agitated Mr. L. Asq. in that Councell of War articulate, were particular between this Defendant and some officers of Sir Hardres Wallers Regiment, whereof he the said respondent was then Chaplain.

You see still, what ever the charge be, his answer is the same; he tells us here again that this also is utterly false, what shall the unsatisfied reader do in such a case, *Varus ait, Scaurus negat, utri creditis*, the one affirms, the other denies, calls all false, forged, calumnitory, and them lyers, absurd and impudent nay common lyers, that do assert it; shall we now appeal to the court Marshal of the Regiment, and he or they that are found false in this, be lookt

upon as lyars in all the rest of the articler or replies, what ingenuous man will not approve of this? well then, for their satisfaction, we shall give you a copy of his sentence word for word, as it was taken out of the Record of the court Marshal aforesaid then sitting at Plymouth, which is as followeth.

Upon a full debate in this Court two whole dayes concerning the charge exhibited against *Thomas Larkham* Chaplain to *Sir Hardress Wallers* Regiment with the proofes and answers thereunto throughly weighed.

It doth appear to this Court, that the said *Thomas Larkham* is guilty of high misdemeanors, tending to the animating of distempers amongst the souldiery and manifest defamation of some eminent officers of the said Regiment, and others according to the said charge, and moreover upon a full debate of a Paper delivered into this court in the name of a charge, against divers officers of the said Regiment, deeply wounding their reputations, namely Major *Clerk*, Capt. *Northcot*, Lieut. *Smith* Quarter Mr. *Lane*, &c. but the said Chaplain hath made no manner of proof against Major *Clerk*, Lieut. *Smith*, Qua. Mr. *Lane*, &c. w^{ch} gives the court just cause to believe that the said paper is scandalous, & proceeded from no other ground then bitterness of spirit, therefore this Court doth find the said Chaplain to come within the compass of several articles of War, viz. of duties towards superiours, the tenth of the same, and the fifth of duties morral, so that in satisfaction of Justice & vindication of persons, they might proceed to a very high censure, at least to an ignominious and disgracefull Casteerment, were it not that they are most tender of having the least offence given or taken, so as may any whit reproach or blemish the profession of the Ministry, whereof they have been, are, and hope they shall be most careful; and therefore have thought the rather fit and do hereby put him off from the Regiment, with the least disgrace, provided, that he make a full and free acknowledgement to those persons that he hath thus unjustly traduced, without which acknowledgement this sentence of putting off shall be openly divulged and published, in those places where those scandals have been uttered by the said *Thomas Larkham*.

Which acknowledgement above mentioned to the officers the said *Thomas Larkham* refusing to make, the Court Marshal doth order this sentence to remain upon record, and to be copied forth by any that shall desire the same.

And now let any man in the world that hath but his eyes in his head, and will not wilfully shut them against the light tell us, who is the absurd and abusive lyer now, doth not the man resolve for that epithet himself, which he would so basely and calumniatingly against the checks (as we are perswaded) of his own conscience (if not seared with an hot iron) turn over to another, *qui alterum accusat prohi ipsum se inueneri oportet*.

3- Article. He is a common railer calling in the Pulpit the inhabitants of the Parish of Tavistock by several scandalous and opprobrious names, as dogs, snarling curs, swine, grunting-swine, serpents, vipers, devils, rogues, ragged-rogues, rascals, scabs, minnihammers, purgnions

nions, fools, squint-eyed fools, sons of witches, knaves, a pack of knaves, the devils dish-clouts, with frequent and horrid curses and imprecations, saying to one as he was going out of the Church, Go, and the curse of God go with thee; and to the Congregation, God pour on you and yours the vials of his wrath.

To the calumniating and merry Ale-house jigs of the third, he saith it was fully *Mr. L. Anf.* heard before the Committee afore mentioned, and for the phrases some of them he knoweth not the english of them, other some are scripture words, and the accusation of horrid curses and imprecations is very devilish, and that the instances will shew, for in answer to the first, this Defendant saith that John Pointer for drunkenness rejected by the Church, flying in the face of the censure, and deriding it, and threatening its overthrow, was wished to be more sensible of the censure, and to take heed lest the curse of God did fall upon him or to that effect, which this Defendant cannot punctually remember, it being seven years since.

Before he saith any thing to this article, he saith some thing of it, and *The Reply.* first he speaks of those several particular instances enumerated for the evidencing of his railing, and here first he tell us they are a company of merry ale-house jigs, & secondly that they were fully heard by the Committee before, that which he sayes of the curses and imprecations, is that they are very devilish: lets examine these a little. To the first, if they are such merry Ale-house jigs, then first they were very unsuitable to such a serious place as that of the Pulpit; Secondly to speak after Solomon, fools are they that make a mock of sin, its bad enough to do ill, far worse to make a jest of it. Ale-house jigs do very ill become a Ministers mouth at any time, but worst of all in the Pulpit, let him keep his Ale-house jigs for the Ale bench, we expect other things there. Secondly, That they were so fully heard before the Committee, we return. 1. That for his part he should take little comfort in reporting it. 2. That for their parts (were they godly) they could take none in hearing it, what a sad thing is this that a man should thus glory in his shame? That which he saith to it is; 1. That for some of the phrases he knoweth not the english of them. 2. That other some are Scripture words, and this he thinks abundantly sufficient to excuse him; but to the former. 1. It argues folly in grain to speak those words he understands not. 2. All of them are english words, save onely *Perguinions*, and *ninihammers*, the last of which he told Justice Fowell signifies nine times worse then a cuckold, as hath been hinted before; 2. To his palmarian argument, that many of them are Scripture words we shall onely reply. 1. That many of them are not so, we neither read of snarling curs, grunting swine, ragged rogues, squint-eyed fools, or a pack of Knaves in all the Bible, and what then will he do with them? 2. We hope there are but few so grossely ignorant, to think that a Minister in the Pulpit may lawfully take up all those words he finds writen in the Bible, and make epithets of them for his auditors; some words there are would soon appear too high, as well as others too mean. As for his curses, you see he can hardly hear of them without cursing, and therefore for the story of *John Pointer*, which he doth not so well remember, we shall refer you to what hath been said before, where the relation is more perfect; for seeing the man is in such a heat, we shall say nothing of it now, that he may cool himself a

little, lest he break out into a flame, and that he may have the more time to do it, we will say nothing to his quotation, but shall leave the reader to his choice, either to believe Mr. Larkhams words or the witnesses oaths.

Article. He hath been a sower of discord and hatred in all places where so ever he hath been, as also of a proud and turbulent spirit in all his actions, as may witness, his behaviour at Northam in Devon, and Green-wich in Kent, and New-England, and being therefore taxed before the Commissioners of Devon for Sequestration for the same, said that he was therunto sent, following the example of his master, who came not to bring peace but the sword.

Mr. L. Anf. To the fourth, this Defendant humbly desireth that the grosse deceitfulness of this brute Godbear the composer of this article may be noted, this Defendant did in his presence ask the commissioners for Sequestration whether ever he were questioned by them as is alledged in this article, he the said Walter Godbear prevented them, raving and crying out, I taxed you, I taxed you before these commissioners, and if this may passe, any Varlet may abuse men before Judges, and after swear that they were questioned before such Judges. But did men know what oaths contrary to his own knowledge and conscience (this Defendant is perswaded) and most evidently false this monster of men hath taken, they would think him scarce fit to be allowed a witness against any man, much lesse in this cause, wherein his malice to the Defendant rings in all the country round about the place of his dwelling: the matter of the article is false and calumnatory.

The reply.

The man (you see is grown so angry with his supposed accuser, that he hath quite and clean forgotten the accusation it self, nor can we think but the Christian reader upon no other information, then what he gathered from his answer to this very article, falls a deploring of the miserable condition of that sad place that is troubled with a man of such horrible, monstrous, overgrown, indomitable passions: had he but seen himself in a looking-glasse, when he was writing of this answer, we cannot think that he would be friends with himself again for a whole moneth after, *hic nigra succus loliginis, hac est Argo mera. Diogenes concubabat Platonis. fastum at fastu majori*: The occasion of this superlative invective against Mr. Godbear is the composing of this article, but now, what if Mr. L. be mistaken, and Mr. G. were not the composer: as he solemnly professeth, having never seen it till it was brought unto him by one William Kedly alias Pointer; what satisfaction shall he have, what amends will he make him for all those Billings gate names which he hath called him. As to that other abusive language of false oaths, &c. we have learned of Solomon, as not to answer a fool according to his folly, so neither mad men according to their madness. Now for the matter of the article he dispatcheth it in a word, tell him of what you will though never so good, never so unchristian, never so vile, yet he hath his two words, *False and calumnatory* that must serve for his compurgators, and render him innocent of all. But as for his *proud and turbulent spirit*, had there been no other evidences given in, this very Narrative of his read over and considered would doubtlesse be enough, with any man in his wits to vindicate this article from calumination and falsehood.

He

He said in a Sermon, That God and the Devil did cast lots, and the greatest part fell to the Devils share, which were cursed Cavaliers. 5. Article.

To the fifth, besides the falseness and opprobriousness of it, this defendant prayeth, that notice may be taken of the alteration of it, though it be pretended to be in the same that was exhibited to the Committee for plundered Ministers: Here it is that God and the Devil did cast lots, and the greatest part fell to the Devils share, which were cursed Cavaliers; but formerly it was alleadged thus, He preached that God and the Devil did cast lots, and that he and his party (wherein are Cavaliers of all sorts, Drunkards, whoremasters, &c.) fell to Gods lot, and all those that were not of his party, to the Devils, &c. Mr. I. Ans.

Here we find him driving his old drone still, onely calumination is withdrawn, and opprobriousness takes its place, but old falshood is a sure stake in his hedge still, and does him much service. That which he quarrels at now, is the alteration of the Article when given in unto the Commissioners for the ejecting of scandalous Ministers, &c. from what it was when prosecuted before the Committee for plundered Ministers; & here he makes a pitifull outcry indeed; all which may easily be hushed if we only tell you first, that though (it may be) that which he pretends (for we have not the Copie of those Articles, and therefore must take his word for't) was exhibited to the Committee for plundered Ministers, yet having a Copie by us of some depositions we thought it more convenient to acquaint the Commissioners with what had been sworn, then trouble our selves to look after, or them to look on what had formerly been said. Again, had we had the Articles by us, we should have made bold to have left out his parenthesis; for however he would make the world believe that we are discountenancers of Religion, yet we should be loath to turn our hands against any *Jehosaphat* that may yet be with him. And therefore though at other times for the exalting of free grace, we might with the Apostle say, *Such were some of you*, yet we should willingly leave out every thing that may any way reflect upon any of those that are godly, who are not yet come off from him, professing our contest to be with no other but himself, nor yet with his person neither, but his unworthy carriage, both in the Pulpit and in the Press. Let him call in his Libel, preach, live, and print like a Minister of the Gospel, our quarrell is at an end, and gladly we should with all our hearts, *compescere timina Jani*, and so we have done with the Forlorn hope, which how this Bragadoceo hath rowted, *sub judice lis est*, let wise men judge.

But before he comes to fall upon the Additionall Articles, he adds in the close of his answer exhibited to the Commissioners,

These Articles are all answered by Nicholas Wats, and attested by William Hore, and William Bole, with divers others, although now the said Wats, Hore and Bole, being rejected by the Church for their scandalous and unsaint-like walking, are grown as bad, if not worse, as those men whom they accounted very bad, and looked upon as malicious persecuters. So much for the Forlorn Hope, brought up to begin the fight.

With what little credit among men that report is like to be entertained of the defeating the main body, whose very forlorn Hope hath manifestly given a repulse to the whole power of the assailants, it seems by this postscript, Mr. I. is not ignorant: To save this therefore (because he knows

that every one would laugh at him, should he arrogate the glory of a victory over this forlorn hope unto himself, by a miserable necessity (for he must not confesse it invinsible) he is inforced to transfer this honour unto another; and therefore tels us here, *These Articles are all answered by Nicolas Watts*; and here, *si liceat magnis componere parva*, we should desire, you to observe how that *man-like* even when he is building of his gallows to hang up the reputation of one that would not bow unto his lusts, he is inforced to put the Laurel into his hand, and the Garland about his neck, publishing it abroad in print unto the world. *These Articles* (which every one sees he hath onely railed at himself,) *are all answered by Nicholas Watts*: But whilst he boasts so much of the answer of *Nicholas Watts*, and glories in the attestation of *William Hore*, and *William Bole*, who sees him not miserably ingulphing himself into an inevitable dilemma, for either this *Watts*, *Hore*, and *Bole*, are such as he reports them in his answer to the seventh Article of the next paper, or they are not; if they are, what notorious grosse ignorance (to make the best of it) doth he manifestly discover, in endeavouring to perswade the world to give credit unto their testimony, whom himself professeth to be *such absurd and abusive liars*: If they are not such, then how basely hath he abused them, so notoriously to belie them; needs must the ingenious Reader perceive his purpose to abuse either him or them. As for his tale of their rejection *by the Church for their scandalous and un-Saint-like walking*, his own conscience knows it to be an abominable slander; for the two former, above three years since (when at a generall Church-meeting he laid down his Pastorall Office, and told the Church he would no longer be a Pastor to it, as then it was, but would begin again upon a new score, and such only he would be a Pastor unto, as should subscribe a certain paper which he would draw up) took that opportunity to leave him, and never subscribed his Paper, nor chose him for their Pastor from that day to this: The other indeed, though he joyned with him again for some few weeks, yet that horrible wickednesse, which he discovered in the man, when he perswaded a Father to strike out of his Will the Legacy he had given his Sonne, and in stead thereof, to put in two pence to buy a halter to hang him, and many other unchristian and abominable practices in *Crediton* and *Tavistock*, which he knew him to be guilty of, made him soon after to disown him for his Pastor, and to walk no longer in Church-fellowship with him. If any desire farther satisfaction in the grounds of their leaving him, we referre them to the annexed Remonstrance of about twenty, once members of his Church, that have disowned him for their Pastor, and could no longer, comfortab'y, joyn with him in Church relation.

The additional Articles, as they were exhibited unto the Commissioners for the ejection of Scandalous Ministers, Mr. *Larkhams* Answer, and a Reply thereunto.

1. Article. *Mr. Larkham left his charge for eight or nine moneths together, and took the charge of another place in the North of England, and received near an 100^{lb} for his Preaching there, and afterward coming home, he went to Law for those profits which grew due in his absence,*
although

although he left none to supply the place in his absence, beside divers other London journeys also, and now hath made a voyage into Ireland, without making any provision for us. Subscribed by John Pointer, William Hore, William Bole, Walter Godbear, Nicholas Watts, William Saxfen, Alex: Gove.

To the first this defendant Answereth, that not one sentence in this Article is true, but men deal in making of Articles, as Attornies do in making declarations: True it is that upon the detaining of 150^{lb} by John Pointer and Walter Godbear, two of the present prosecutors, he went to his sonne a Minister, about five years since last August the fourth, having an invitation from the Commissioners for the Ministry, for the four Northern Counties, to come and help them, and by his appointment the Pulpit of Tavistock was furnished untill September 29. following, and this defendant did preach in the North divers months, &c.——And also true it is that Mr. Westlake did procure an Order from Haberdashers Hall for what money was due out of the sheaf of Lamerton, but yet after much trouble and the expence of above 40^{lb} by the defendant, much was detained, &c.——The other suggestions are utterly false, concerning going to Ireland without making provision, &c.

Although he come to new Articles, yet still he keeps his old Answer, affirming That not one sentence of this Article is true; whereunto we might as easily, though farre more truly reply, that in all this Article, not so much as one sentence is false, but whether so or so, the examination of the particulars therein contained, will suddenly determine.

The first thing he is charged with, is his leaving his Charge for eight or nine months together, without making provision of supplies in his absence. All that he saies to this is, that the Pulpit was furnished from the fourth of August (if that were the day of his departure) untill the later end of September following, for he doth not say, nor indeed can he, that either he or any other by his procurement (more then one Lords day) ever supplied the place, untill the 18 of July ensuing; and now let the Reader compute whether there are not eight or nine months between the 29 of September, 1651. and the 18 of July 1652. For his taking the charge of another place in the North of England (which is the next sentence) there needs no other evidence then this very Answer it self, here you see he confesseth an invitation from the Commissioners, and acknowledged that he preached in the North divers months. For his receiving near an 100^{lb} for his preaching there, he offers not a word in contradiction and did he, we could produce letters under his own hand asserting it. That he went to Law when he came home for the profits which grew due in his absence, (one sentence more) he shall have an hundred men more (besides those that have subscribed this Article) if need be, to attest it; but his imploying M. Westlake an Attorney, and the expence of 40^{lb}, which this very Answer mentioneth, gives light enough to see the truth of this. Of his London journies he saies nothing, but his Narrative speaks of two, if not more; and had he made provision in his absence, you had been sure to have heard of it. The last sentence speaks of his going into Ireland also without making provision for the place, and to this he answers, It is utterly false; and we Reply, 1. If he left any to preach, 'twere requisite he had named them. 2. Besides, had he been so carefull, why should the Commis-

sioners

loners for ejection, &c. send their Letters to the neighbour Ministers, desiring them to preach there, untill some other course were taken, that the place might be supplied. 3. But what need of all this? we are inhabitants of the Town, and have our eyes in our heads, yet never saw the Church doors open, untill the coming of the Ministers by the appointment of the Commissioners, save only once or twice, when some Anabaptists got into the Pulpit, who if they were not of his providing, it nothing hinders the truth of the sentence, and if they were, then you see what little regard he hath unto the souls of his people, that will clap such into his Pulpit, as he hath called (how justly let him answer) by the name of White devils, and said they brought in damnable heresies, not long before in that very place; and if this be making provision, let this sentence be false. And now whether or no there be not one sentence in all this Article true, or that sentence of his upon it be false, we submit unto the sentence of any man in his wits. There are three things more inserted in his answer to this first Article, which though nothing to the purpose, but pluckt in by the head and ears, we think not fit to be omitted; the one, of his slanderous suggestions in relation to the riot, that by order from M. Glanvill, *then a Justice of the peace, the doors of the Parish Church were shut on the Lords day.* And this the Gentleman doth utterly deny, desiring notice may be taken of this unworthy abuse, for as soon as he heard Mr. Lar. was come to Town, he took his horse, and rode immediatly to Lamerton, where usually he spends the Lords day in waiting upon the Ministry of Mr. Ham (an able godly Minister) as also several others of the town do when Mr. L. preacheth in Tavistock. The next thing considerable is in his story about the sheaf of Lamerton where he publisheth another grosse and manifest untruth, for he sayes *there was 150^l detained from him when he went into the North*, whereas it is most true, when he took that journey, there was only one years augmentation (which was but 50^l) of which he was unpaid since he was Minister of the place. Alas how doth this man weigh his words, that prints such things as these! we know him an arithmetician, and well skilled in multiplication. Another thing (indeed enough to make any man smile) is his sad story of 40^l expences (which doubtless also hath past under the same part of arithmetick that his augmentation did before) for the procuring of his mony, for so it may be called, since he had it in his pocket, though it cannot possibly in all equity and right, for one 50^l was grown due out of Lamerton, before he was our Minister, (for this augmentation not being as others, but settled by infeofment deeds upon certain Trustees, as M. L. informs in the Narrative before) and another 50^l while he was getting of a 100^l more in the North, and only one 50^l which was due unto him when he took his Northern journey. And now let this mony be computed with all his deductions, and see what a terrible loser the man hath bin, how few are there in the world that would not willingly be sharers with him in such losses as these.

Article.

Mr. Tho. Larkham the 16. of December 1655. did deliver in the Pulpit these words following, *That they that now had the power in their hands, were drunk with the blood of Kings, and made themselves fat with the flesh of Nobles, and having entred into the Lands and Possessions of Deans and Chapters, do now sit still, and let Reformation go back to its old beggerly Rudiments.* Suscribed by Walter Godbear, Alex. Gove, John Pointer. The

The second of these Articles which hath a superstitious Christmas man for the Author one Gove is far otherwise set down then the articulate spake: true it is, that about the time articulate these words, or to this sense were spoken in prayer by this defendant, Lord which hast given the necks of thine and our enemies into our hands, and fed thy servants now in power with the flesh of Kings, and Captains, and Nobles and mighty men, &c. grant that they may look to thy work which thou hast put into their hands, &c. ——— and this respondent humbly prayeth that his known integrity and ——— may not be questioned upon valicious suggestions of such as were in actual imployment in the Kings party, as they were generally that opposed this defendant, even every one except one that was a mercenary Trooper for the Parliament, &c.

Mr. L. Answ.

For the wiping off this article (according to his accustomed method) first he quarrels with its supposed Author. 2. Denies the words spoken as in the article. 3. He vaunts his own integrity, and speaks a great many good words of himself. And lastly bespatters all such as oppose him, and speaks as many ill of them; and so you have the sum of Mr. L. Answer. We shall only like the dog at Nile touch and away; to the first we reply, 1. Were this Gove the Author as he supposeth, and tainted with this superstition as he also allegeth, yet may his oath be taken in any Court of Record. 2. Should it invalidate his testimony, yet there are two others that were sworn, and if this be too little, he may have a dozen more. To the second we say 1. they must be simple indeed that know not a prayer from a Sermon, and cannot distinguish between prayer and preaching. 2. That alteration which he hath made is utterly false, for the words he is charged with, as they were not delivered in prayer, so neither in that sence which he mentioneth in his answer, but were spoken in his Sermon, and as alleaged in the article, as many others can depose. 3. For his overgrown integrity in the late revolutions. 1. let them speak that can attest it, he was altogether unknown to us until such time as the wars were ended, as we have told him already. 2. Fifth Monarchy men are thought by some as little to befriend the government of the Common-wealth now, as the Cavaliers in time past. The last is a notorious slander, for of all those that attested this paper of articles, not one of them did ever bear arms for the King in the late wars, but two of them were Souldiers in the Parliaments garrisons and armies; another was four times a prisoner to the Cavaliers, yea all of them were lookt on and reputed as Round-heads, suffered for their good affection unto the Parliament, have lain out by the hedges, and durst not be seen in their own houses, but what he will say, he will say be it true or false.

Reply.

He is often reviling of the Ministers, sometimes calling 3. Article. them Time-stealers, Truth-stealers, and Tithe-stealers, Shaken-cleanlies, Green-heads, Novices, Cram'd Turkey-Cocks, and that the laying on of never so many of their slovenly hands cannot make a Minister, and that if the devil had a child to

E

be

le baptized they would baptize it, and many of them fed the people with dry gobbets. He made out his meaning thus; suppose I should invite one of you to eat at my house, and should cut out the meat, and chew it in my mouth, and then throw it into yours, after I had suckt out the juice of it; even so do they. And at another time he said, you shall have a claw-back Priest come to the bed-side of his dying neighbour, in hope to have the pots and puddings and the chine-pieces, and should tell him he was a good man; and that he himself was as Michaias, &c. Subscribed by William Hore, John Pointer, Nicholas Watts, William Bole.

Mr. Lar. Anf.

To the third the articulate saith, that saving the last charge in it that he himself was as Michaias, with the &c. at the end, which seems to the defendant to be unfit to be put into an article of charge: and saving that the article is fumbled together out of malice in the composer one Watts, who hath said he would make the defendant odious among Ministers, and hath endeavoured it many wayes in satisfaction and service of his unruly lusts and revengeful spirit; saving (as is said) these things, the defendant owneth the matter of the article, having had occasion from the entertainment of wandring Priests, &c.

Reply.

The man and his article would soon shake hands and be friends, were not his displeasure against the Composer such an obstacle thereunto; the main ingredient in the composition of his exceptions against an amicable compofure of those petty differences between them being, that of the composer: but setting him aside there are only these two little rubs in the way, which may easily be removed by any one that shall interpose and mediate for an agreement; the one is that it proclaims his comparing himself to *Michaias*, which though again and again he hath done in the Pulpit, yet for manners sake he can do no other then refuse it in the press; however though as yet he doth not own it, so neither doth he disclaim it: the other which he finds more fault with is the &c. in the end, but whether it be that he desired to see the whole litter of his reproaches all together (as some great Grand-father his offspring, an *Herculian* labour) and so looks on this, &c. as a hindrance to such a muster; or else that he would give the world to understand he is a man that scornes to have any hair upon his tongue, or will ever suffer the boysterous torrent of his full-mouthed reproaches to receive a check in its current from the floud-hatches of an &c. or else (for we can go but by guess) whether he having of late read over a *Smeectymnus*, and finding these worthies there justly, and upon good grounds offended with &c. conceives it conducing to the advancing his repure to pick quarrels with it, wheresoever he meers it; or else whether lastly (for we will riddle no more) it be not that he is ashamed of his Pot and Pudding and Chine-piece, together with chewd gobbets, and therefore falls so fowl with &c. for bringing tidings to the world. There

is yet more of it behind, but there is some thing sure in the wind, what ever it be, that &c. is so frowned upon: but let the Reader be pleased for the ending of this brabble to make this decision injurious to neither, let Mr. Lar. have the *Michaias* and we the &c. and then both have their own. As for the rest of the particulars wherewith he is charged, no more needs to be said, he owneth the article and what would you more; but as for the Composer (at least one whom he takes to be so) according to his wonted method in his former answers, he must not look to scape *Scot-free* (but the best is, his words passe for no slander in *Devon*) and first he playes small game and tells the Reader, *The Article is fumbled together by the Composer*. And again, *This Article according to the breed of the Composer, is unworthily set forth*. To which we reply, 1. Let the Reader peruse it, he sees more then others. 2. The Composer did only write down words that were spoken, and should we have any thing altered, then *fumbling* might have been out, and *forging* put in. 3. And seeing they were his own words too, the *fumbling* lies at his own door, and now *folly* to boot. 4. If he *fumble* sometimes, 'twere better he should do so in composing Mr. Lar's Articles, then in composing his attributes; but however *nuda veritas formosissima*. 'Tis true indeed many complained they were even ready to vomit when they heard some of it spoken, and if it be so again when they shall see it written, 'tis not in our power to remedy it. The next thing so often talkt of and hooted at, is that the *Composer*, said he, *would make the defendant odious among Ministers*. To which we return, 1. The Composer remembers no such words, and until Mr. Lar. prove where or to whom spoken (having printed so many lies) we shall take a day over to believe him. 2. Had he said he would have done it, it could not be by infusing any odiousness into him, but only by discovering of that which was there before, & truly had he not only promised this, but performed it also, we are yet to seek of the hainousness of such a charge. 3. But alas that is not now to do, we know not one Minister in all *Devonshire*, no nor indeed in all *England*, that either gives him the right hand of fellowship, or desires any familiarity or acquaintance with him. 4. If the Composer hath promised it, his own narrative hath performed it, and therefore let him blush at his own actions and cease blaming the Composers words. For his other slanderous calumnies and revilings of wretched Apostate &c. which as easily drop from his mouth as *Joabs* sword from its scabbard, and serves for his rhetoric, no more but this. 1. No Church in *England* but will acknowledge this, that some grounds there are upon which a Church member may lawfully come off from that man whom formerly he hath joyned with as a Pastor. 2. Whether those grounds are sufficient for his leaving Mr. L. let the following Remonstrance and Letters be considered, and judgement made. 3. Such as know Mr. Lar. whom he hath left, and that reverend eminent Minister of the Gospel with whom he now communicates (as also do many others that have left him) would be loth to condemn them for *wretched Apostates*. But one comfort is, his words are not much regarded

ded where he is known : and God , whose prerogative alone it is to bring good out of evil, we know can , and we hope will , make these reproaches to work out good at last. *David* was no looser by *Shimeis* curses , nor *Hezekiah* by *Rabshakaes* railings , and we hope he whom he calls the Composer will hear the rod , and who hath appointed it, which is allwayes just in regard of God, though many times most wicked in regard of men ; the Lord that said curse *David*, it may be may require good for his cursing this day, *dum volens detrahit famam, nolens addit mercedi: didicit hic maledicere & ille ignoscere*. One thing more observable in his answer is the pretended occasion , and indeed but pretended of those reproachful and some of them stomach-overturning words used by him in the Pulpit , *Some*, saith he , *spending the time in reading and singing, and then reading of formes and the confession of faith, and some scraps of the antiquated Liturgy* , all which dreams of his are news among us in these dayes ; and to small purpose sure, were these Commissioners impoured for ejecting of scandalous Ministers &c. and little care do they manifest in executing such a trust were such things tolerated , but it seems there are not reproaches enough in the Article, and therefore he will supply that defect in his answer , as you may read there more at large ; but such notorious untruths and slanders we have not the patience to transcribe. Lastly he concludes his answer with these words, *And this defendant alledgeth for himself that he hath often manifested in publick that high esteem which he hath of all orthodox and pious Ministers, though differing from him in some things, &c.* We reply ; First our ears and many hundreds more besides have often heard in the Pulpit that *Orthodox* hath been a word which he hath many times set at a very low rate (to say no worse) in many of his Sermons, *Oh your Orthodox men! Oh your Orthodox grave Divines!* how many times hath he made himself sport with this? and when not long ago comparing the State of the Church now with what it was when Christ came in the flesh, and had set the *Notionists* and the *Esseni* in one form ; the *Quakers* and *Sadducees* in another ; the *Herodians* and *State Divines* (as he calls them) in a third ; the *Orthodox Divines* and the *Scribes* and *Pharisees* were thought fit to be paralleled : this such as hear him know, and his own conscience can witnesse to be true, and for his high esteem of such as differ from him in judgement (which who knows what his is, for he told us once in the pulpit, *That if Christ himself should come and question him what judgment he was of, he should be at a loss to make him an answer*) may easily be gathered from some few expressions : Once upon a Lecture day, he said , *He did as much believe the Gospel to be from the devil, as the Presbyterian government from Jesus Christ*. At another time when there was a great meeting of the Ministers of the County at *Exon* , which as he reported were about two hundred , he said in the Pulpit, *he was perswaded that more of God might be found in half a dozen Christians met together, then in all that great assembly*. We coul even load the Reader with such instances as these , but *ab ungue Leonem*.

He advised Mr. Condy to strike out the Legacy he had given his son Edmond Condy upon his will; and instead thereof would give him two pence to buy an halter. Subscribed by Will. Bole. Article.

To the fourth it is answered that surely it could be no good advice, and if the defendant did give such advice he was not well advised, but he believeth he that hath contributed this poor portion to this stock of articles will hardly swear it, though his offering to swear false for one of Mr. Condie's sons if he would have permitted him (this defendant hopeth it was rather from rash confidence, then otherwise which he hath often shewen) may give some ground to doubt that he hath need of one to give him advice to watch over his boysterous, rude, and confident Spirit, and to blot out that article, and instead thereof to write it was a mistake; something was spoken by way of discourse of one in London that gave two pence by will to each of those Judges that declared the paying of ship-mony long ago to be lawful (as this defendant hath been put in mind by some present, for it was quite out of his mind that he said any thing like the matter articulate) this is playing small game, Will. Bole will have a finger in the pye also. Mr. L. Anf.

Putavi ea de
re admonen-
dum esse te.

Here we cannot but observe how close Mr. Lar. stickes unto his accustomed method of falling foul upon his accuser, and now would fain possesse the Readers with a notorious prejudice against what he sayes by telling them that he that contributed this poor portion (as he calls it) to this stock of articles had formerly offered to swear false for one of Mr. Condie's sons if he would have permitted him. But though William Bole hath gotten the same priviledge that U'sses had once from Polyphemus to be eaten last, yet he must not look to far better then his neighbours, nay indeed the greedy teeth of this dreadful reputation-eater do as eagerly seaze upon him, as if his miserable devouring the good names of so many already, had only set an edge upon his stomach: but to do him right we shall desire it may be considered. 1. That this supposed false oath, offered to be sworn, was many months before he fell off from Mr. Lar. in all which time (William Bole hath solemnly professed) Mr. Lar. never dealt with him about any such thing, nor ever made the least mention of it to him, and doubtless never had spoken of it to this very day, if he had not left him. 2. We are credibly informed that long before the publishing of this narrative, Mr. Lar. was convinced that this was only a mistake in Mr. Condie's son, who thought that this oath which William Bole said he would take, was concerning one Mill, when as he meant another: but you see the man cares little for the ruining the good name of another, that hath none of his own, and seems to us like the fox in the fable that having lost his own tail would fain have gotten all others into the fashion. As for the story of the halter take this account, Mr. Lar. came to the house of Will. Bole desiring him to go with him, and deal with Mr. Condy, whom he heard detained ten pounds that was due unto his son, away they went together, and coming to the old man, Mr. Lar. acquaints him with the

Reply.

the report, he answered that he remembered no such thing; immediately hereupon (for the discourse of the Judges about the ship-mony, *W. B.* affirmeth there was not the least hint of it at that time) *Mr. Lar.* asked *Mr. Cond*y what he had given that son upon his will? he answered (as *W. B.* remembers) a piece of Plate, and a Tucking Mill. *Mr. Lar.* replied, *Then strike the piece of Plate and Tucking Mill out of your wil', and leave them to your son Daniel,* (a younger son that had married *Mr. Lar.*'s daughter) *and instead of them put in two pence to buy a halter:* which strange and un-Christian advice from a Pastor to a Church member, did so sadly sit upon the spirit of *W. B.* that immediately he left the chamber and came away; and suddenly after while he was yet at the door, *Dan. Cond*y came after him, asking him wherefore he so suddenly got away? *W. B.* answered, *Because he could not indure to hear such wicked counsel to be given from his Father-in-Law to his Father;* whereupon the young man (being ashamed of it it seems as well as the other) desired the said *William Bole* to acquaint no body with what he heard; and this *W. B.* is confident the young man cannot but swear as is here related if called there unto: and if this be such small game what a gamester is *Mr. Larkham*?

5. Article.

He told us once in the Pulpit, that he met with one by the water side that said that none but the scum came to hear him, and then added, Now if you can pack up this, do you. Subscribed by Nicholas Watts and William Hore.

Mr. L. Answ.

The fifth Article is a perilous one; the truth is one Richard Vivian a younger Brother to a Gentleman of another spirit, &c. ——— replied that none heard him but the scum of the Town; to whom this defendant said &c. ——— Now that a congregation of two or three thousand should be so reproached drew from this defendant an expression to that sence articulate, though not in that sence the prosecutors would have it understood, which shews how apt malice is to put an ill construction upon Christian advice, because the words which shewed how hard it was were added, can any one necessarily make those words to signifie an exhortation to revenge, surely they must have more Logick then any of the prosecutors (or their well-willers) have to do that

Reply.

Not to trouble the Reader with that impertinent discourse mentioned in his answer had with one in the field, we shall only take notice of what he says to that of his (which troubled us) in the Pulpit: for the words spoken, they are ingenuously confessed as mentioned in the Article, the only thing in question being not their construction; in short, whether they are to be lookt upon as a Christian advice (a new hole lately found to creep out at) as *Mr. Lar.* would have it, or else indeed an incitation to revenge. And here we must profess, that we cannot but look upon his hypocritical gloss as a sin no lesse abominable, if not indeed of a deeper dye, then that in the Article where-with he is charged, to what a pitch of wickednesse is that man grown, that to excuse himself of one sin runs head-long into another, and puts

Gods

Gods stamp upon the devils coyn, calling such a rancorous exhortation to revenge by that right glorious name of Christian advice; but woe to them that call evil good, and darkness light, neither will this fair paint which he hath endeavoured to lay on upon so foul a face make it any thing the more taking, if it were only considered. 1. That if he had no intent to exasperate the spirits of his auditors by the relation of such a calumny, he would never have divulged it; the words by his own confession (if they were spoken, which the man utterly denies) were spoken in private, and had he laid them down where he took them up, there had been no harm done, no occasion had been administered, for the embittering of our spirits. An unknown abuse, though neverthelesse it be an abuse, cannot yet be any provocation to the abused to meditate a revenge. 2. Nor is it to be slighted which he tels us in this very answer, that there use to be two or three thousand hearers at a time in the congregation where this report was made; had he only declared what he had heard unto some small company of eminent Saints (though experience shews they are eminent indeed in whom no bad blood is begotten upon the rehearsal of such an obloquy) yet some thing might be said in favour of the report; but that such a vast congregation as this is, should have such a story told them in the pulpit, and none of them resent it with a revengeful indignation, is indeed that which he is not so ignorant himself to imagine, nor any man in his wits so indiscreet as to conceive. Now when a man shall be convinced in his own conscience that the relating of a slanderous report will be a provocation to revenge, and yet shall not forbear it, must it not necessarily follow that the report of this slander is a provocation to revenge? *Causa causa est causa causati.* But 3. that bitter rage and passion which accompanied his relation of that reproach may sufficiently inform us of the intencion of the relator; little reason hath any one to suppose that he only minded an advice unto Christian patience under a reproach, that discovered so much impatiency even then when he related it. 4. Sure we are, all this is but lost labour with such as dwell in these parts, for every body knows, that *pack up this if you can* is lookt upon among us as one of the greatest provocations to revenge, that can easily be imagined. *If you can pack up this do you*, is a bitter invective against such as have the least inclination thereunto, *if you pick up this you are a pack of fools, and base spirited milk-sops.* Let any man in his senses be consulted with, whether this be not the ordinary, may indeed the only use of the words in those parts, and therefore to shut up this which is the most proper, genuine, and common sense of this phrase, either his or ours, we shall leave to any man that hath his senses to determine.

He hath often denied himself to be the Parish Minister, 6 Article. and said that he did as much hate Parochus as Metropolitanus, that if the Parish could get a good Minister before the twenty ninth day of September next, he would resign up the place. Subscribed by John Pointer, Nicholas Watts, William Hore.

To

M. L. answ.

To the sixth he saith that he alwayes writeth himself Minister of or at Tavistock, &c. — as for the addition about Parochus it is an addition and false, though it be no great matter if he had said so (he supposeth) for the rest of the article it is answered to, and that he will at all times make good what he hath said, but his prosecutors have not considered that it becommeth not such as are least esteemed in the Church to judge, &c. 1 Cor. 6. much lesse as are open enemies to the power of godliness, or obstinate sinners, or perfidious revolters from their solemn Covenants, &c.

Rep'y.

Two things there are especially which he is charged with in this Article, first that he hath often denied himself to be the Parish Minister, whereunto you may observe he gives an indirect answer, we speak of what he hath declared in the Pulpit, he tels us of that which he writes in his papers; and yet herein hath he published a most manifest untruth; several of his writings have we seen, and some may be shown, wherein the Minister of Tavistock seems not only beneath him, but even the very name of Minister it self; for in a bill that he took from a poor member of the Church for some money lent him by the Deacons, may be seen written with his own hand, *All men shall know, &c. do acknowledge to owe unto Thomas Larkham of Tavistock * Gentleman, the full sum, &c.* and therefore surely he doth not alwayes write himself Minister of or at Tavistock. To the other about Parochus, &c. he saith it is false and an Addition: and yet surely he spake it on a Lords day publicly before the whole Congregation; alas what conscience doth this man make of speaking lies, and denying truthes; nay that which we look upon as a very high aggravation of this sin is, that he cannot forbear it even upon trivial occasions, at least such in his own apprehension, for he tels us here he supposeth it to be no great matter if he had said so, and yet he doth deny it: certainly the less the temptation, the greater the sin. As for his answer to the last clause in this Article, *what if the Parish, &c.* (presented to the Commissioners upon his going for Ireland, and leaving the place unurnished in his absence as aforelaid, that they might take it into consideration) we cannot but observe how much the Parish is indebted to him for his charity towards them: saving only some few that joyn with him the rest in Mr Larkhams opinion are either open enemies unto the power of godliness, obstinate sinners, or perfidious revolters, and now if Mr. Larkham were so angry (as you see in his answer (unto the last Article) with one who told him privately that the Congregation were but scum, and so mightily there aggravates the crime from the greatness of the number, they being two or three thousand whom he had abused, and therefore laboured in the Pulpit to set the whole Congregation about his eares, with this, *Pack up this if you can; would any one now (as Mercury was said to battolize with Battus) use his own form, and tread in the same un-Christian path, he might easily retort home the same again with usury into his bosom for the one traduced them (if it were true which Mr. Lar. reports) only in a corner, but Mr. Lar. on the house top, publishing it abroad to the world in print, that they are open enemies to the power of* godliness,

P. D.



Caveas in alterum dicere quod in testimonio detorqueri potest.

godliness, obstinate sinners, or perfidious revolters. — *Has fundit dives facundia gemmas.*

He said in the Pulpit that he had ten in his Church that should pray with any ten in forty miles round about. Subscribed by John Pointer, Nicholas Watts, Wil. Bole, Wil. Hore. 7. Article.

To the seventh, he saith, that he well remembreth on a day of solemn humiliation appointed for the Nation, having performed exercises of Religion suitable unto the day unto weariness; in the close he prayed all that were desirous to seek God farther to come to his house, &c. Mr. L. Answ.

For the excusing of this idle, foolish, ridiculous bragging, which you see here he is (and well he may) be ashamed to own, he is fain according to his former method, to betake himself to his old refuge of lying & slandering: two or three lies, with the like quantity of calumniating reproaches, must serve in stead of better stuffe, to be called an answer to any Article, whensoever he is gravelled; and this among such as have not the wit to discern, will pass as current, and be lookt upon as good as any hay in Crediton. Now here, 1. He offers somewhat as to the time of delivering these words. 2. He quite and clean alters them; and lastly (as he hath all along before) he falls a reviling of his accusers, but noise and out-cries will not help an Eclipse; *agnita sunt si irascaris*. 1. For the time in which the words articulate were spoken, fain would he have it to be a day of solemn humiliation, which if it would be granted somewhat he would confesse, though not that which he is accused for; but however we should be glad to hear him talk of a day of humiliation wherein he might manifest his repentance, as for his many other enormities, so also for those manifold untruths and slanders presented to the world in this wretched narrative; yet must we not part with truth though it be but for a day, for indeed not upon a day of humiliation, but upon a Lords day in the afternoon, as he was drawing towards the close of his Sermon, were these words spoken by him of which we are speaking; *auxit vitia dum voluit sanare*. 2. For the words themselves, we do solemnly and seriously profess that they were the very same that are mentioned in the Article, and this a great many others, besides those that gave it into the Commissioners under their hands are ready to depose when thereunto they shall be called, and therefore 'twere good that he were minded if he have forgotten it that as *primus felicitatis est gradus non delinquere*, so, *secundus agnoscere*. Alas had he only said, That he blessed God that there were many that God had given good abilities unto to pray, or to that effect, we should not have excepted against it, but should have been ready to bless God for it as well as Mr. L. but that which stumbled us was his dropping such an expression as seemed to acquaint us, that he was very ill acquainted with what praying meant; for certainly the best part of the prayer lies not in wording it with God, but in those blessed breathings and pantings of the soul, and those sighes and groanings of the spirit which cannot be uttered; prayer alas is not the work of art or memory, besides who knows not

(that knows what it is to pray) that those that have the most excellent gifts are not alwaies themselves alike affected in their prayers, nor yet indeed affecting unto others; the Angel is not at all times moving of the waters, and the wind blows as where, so when it listeth. And therefore though Cock-masters, Horse-racers, and Hunters, do lay their wagers, and make their boasts, that their Cocks, Horses, Dogs, shall fight, run, and hunt, with any Cocks, Horses, Dogs, in forty miles round about, yet we verily believe that never any such wager was laid or boast made by any Minister sincerely godly, *That he had ten members in his Church that should pray with any ten in forty miles round about.* 3. For his accusers, 1. he accuseth them altogether, and then singles out one among the rest, which he falls upon in particular. That which he says of them in general is, that they are *absurd and abusive lyars and slanderers*, which yet we doubt not, they are never the sooner in any honest mans eys for his absurd and abusive belying and slandering them. It was a notable saying of *Seneca* and here applicable, *Malè de me loquuntur sed mali moverer si de me Marcus Cato, si Laelius sapiens, si duo Scipiones ista loquerentur.* But yet we cannot but take notice of that *caninus appetitus* which he manifesteth in devouring the good names and reputations of all such as do oppose him. What an insatiable stomach dorh he here discover, that having broken his fast upon every one of their good names before that subscribed this Article, and afterwards made his dinner upon the reputation of a whole Town and Parish, wherein he acknowledgeth at least two or three thousand Inhabitants, should yet so greedily for his bever return to them again, and fall a picking of their very bones; as for *Nicholas Watts* which he hath singled out among the rest, he is resolved as it seems to make no bones of him, and therefore hath set him with *Uriah* in the forefront of the battle, that his good name may the more easily be smitten and dye, and were not his name above the reach of his venomous teeth, would (falsly saith his own conscience, and wickedly too say others) put off that brand on him which sticks indelibly on himself, which puts us in mind of that of *Tacitus*, *more vulgi suum quisque flagitium aliis obiectans*; and here we cannot but observe, and desire the Reader also to take notice of a very remarkable providence, for assoon as Mr. *Lar.* had printed this libel, before any of the books were seen in the Country, *N. W.* was summoned by a Warrant from the Commissioners for the ejection of scandalous Ministers, &c. to appear before them at *Exon* the 7. of *September* last, to give in evidence upon another paper of Articles exhibited against Mr. *Lar.* where one of the first Articles he was examined upon (they being all of them to our knowledge drawn up without his privacy) was that Mr. *Larkham* was a common lyar, and the interrogatory put unto him was whether he knew not Mr. *L.* to be such, whereupon admiring the strangeness of the providence, and observing how God himself took the revenging of this injury into his own hands, causing this malicious man to fall into that pit which he had digged for him, humbly desired that honorable Committee that he might be excused from

from giving evidence thereunto, and that somewhat the rather because (according to Mr. *Perkins*) to make a man a common lyer, it is requisite, 1. That he speak very many untruths. 2. That he that speaks them knows them to be so; and 3. That he doth all this with a purpose to deceive, which (however Mr. *L.* is so nimble in stigmatizing men with this odious brand) is not so easily to be discerned; but especially upon this ground he desired to be for born, because Mr. *L.* (as he saw two dayes before) in his answer to this seventh Article had scandalized him with the same brand, and therefore should he swear him to be such, it might be lookt upon by some as a revenging of himself, only he desired by the Commissioners good leave to put a word or two to Mr. *L.* for the wiping off of this blurre, which so maliciously he had endeavoured to have fastned upon him, and therefore demanded of Mr. *L.* whether in those five whole years while he joyned with him he did ever as much as deal with him for any one untruth spoken by him in all that time, which Mr. *L.* could not affirm. 2. Whether he had not also profered while he joyned with him to resign up his Pastoral Office to him, and often desired him to become a joynt Pastor with him of the Church? To which he replied, that then indeed he had very good thoughts of him. Lastly, whether there were more then two years between *N.W.* his leaving Mr. *L.* and Mr. *Lar.* giving in his answer to the Commissioners wherein he had affirmed him to be a common lyer; and if so, how he or any rational man could possibly conceive that he could multiply so many acts on the suddain as to beget a habit, and in so short a time make such an evident discovery of that habit by the multiplying again of so many acts, as that the whole Town should take such notice of it as to brand him with such an epithet. All that Mr. *L.* returned to this (when he perceived how it was lookt upon as a notorious scandal) that they were not his words, but some one there was that told him so, but who that some body was, where he dwelt, or when it was reported, he made no discovery; and now if the report of one be enough to conclude *N.W.* a lyer, why should not the report of another be as sufficient a ground to conclude Mr. *L.* also to be a Whore-master: for to go no farther then the fifth page of his narrative, he tells us that a Commissioner in London talks of two Bastards one in new Eng'land, and another in o'd; *quod tibi fieri non vis alteri ne feceris*. But certainly were not the whet-stone his already, all those that dwell in Town, or in all the Countrey round about cannot but think he is resolved to have it, never else would he have asserted that which the whole Countrey cries shame on for a most notorious untruth. Many hundred hands we are perswaded (would he look after it) would be given him from persons of the most considerable quality in the place to testifie unto the world that they never as much as heard of any such thing before it dropt from his scandalous pen. But as *Virgil* when *Filius* calumniated him, said, he would be silent, because *Augustus* and *Mecenas* would answer for him; so indeed may we spare to vindicate *N.W.* in this, because all such as are sincerely godly, or but endowed

with civility in all these parts acquit the accused, and cry shame on the accuser. But *N. W.* hath no great reason to complain of this as such an abuse from *Mr. L.* for that he useth him no worse then his own wife, concerning whom how truly God knows, yet basely enough, he hath often reported the same thing.

8. Article.

He brings in many ridiculous rimes, and impertinent stories in his Sermons, very unbefitting the seriousness which becomes one that hath to deal in the name of God, about the salvation of souls.

M. L. answ.

To the eighth, he craveth that instances be brought, the Commentary annexed is hypocritical and besitting the foresaid Watts.

Reply.

Surely the Reader would not only account us very discourteous, but this Article also impertinent and ridiculous, should we not gratifie *Mr. L.* in so reasonable a request, and therefore if he be angry for inserting them, he must blame himself for requiring them, we shall only give you of his Pulpit Rimes, and leave the Reader to the following Remonstrance for his impertinent discourses. We shall begin with the drunkards catch, and his reproof in Rime as he delivered them in a Sermon.

*Three merry men, and three merrry men, and three merry men are we.
And three wicked men, and three wicked men, and to the devil you shall go
all three.*

*The Church is no wild Cat, and the parson is no Hare,
Come when ever you will, you find one of them there.*

That long Popish Rime we have often.

*I give my dole when I am dead,
I eat my maker in my bread,
I knock my brest at every post,
I pray to God and heavenly host:
And doing this still day by day,
My venial sins shall wash away.*

An old Popish prayer in these words.

*Four corners in my bed,
Four Angels there be spread,
Matthew, Mark, Luke and John,
Blesse the bed that I lye on.*

For charmes we have them of all sorts; one for a scald,

*Two Angels came from the West,
The one brought fire, the other brought frost,
Out fire, in frost:*

In the name of the Father, Son, and Holy Ghost.

*Another, but to what use we remember not, the words are,
Mary fary, fary Mary.*

*'Another for the Tooth-ach which is very long and we cannot repeat:
Christ came by where Taplyn lay, and*

Another

Another charm calculated also for the same Meridian of the Tooth-ach, but may generally serve without any palpable error for any other ach in the limbs.

Abraham laid him down to sleep
Upon the Mount of Oliveet,
Then came our Lord in his own body,
And said, Abraham why canst thou not sleep?
I cannot sleep ———
The night watches do trouble me so;
Arise Abraham and go with me,
And all thy pain shall wear from thee, &c.

Another parcel of strange astonishing words, but to what purpose we remember not:

Hudre, and Cudre, Taddacaster, and wise, which we think he told us were in the Shaftow, and the Sunedevastow.

True it is for the charmes, &c. (for we must do him right) he reproved them when he reported them, but whichever charming might not be reproved without all this Gibble-gabble, let wise men judge. And now whether Mr. L. hath manifested his discretion in craving these instances, or N.W. may be ashamed of his Commentary upon them (as Mr. L. would have it) that they are very unbefitting the seriousness which &c. — as hypocritical; let Christians censure.

He said once in the Pulpit that Anti-Christ was come over 9. Article. from Rome to Edenburg, and from thence to London, and from thence to Exeter, and that as a thief pursued by a hue and cry gets into a Justice of Peace his house, and what Offices dares go there to seek him. Subscribed by Walter Godbear, Will. Bole, Alex. Gove, Will. Hore.

To the last, he knoweth not that ever he mentioned the words as they are Mr. L. Anf. set down; but if he did, he seeth not the scandal of them, or the use of that Article, save only to perform Watts his promise, or threat, to make this defendant odious among all the Ministers of the County, &c.

Here again to begin where he ends, for he cannot change his method, he must have a fling to the Author of the Article, though but the supposed: but though sometimes he hath guessed somewhat near, yet here he was mistaken. And now for want of matter, not malice to calumniate, he is fain to serve in a *Crambe bis cocta*, and tells us of his promise, or threat to make him odious: and now truly seeing he will not be at the paines to study new slanders, we shall save the labour of returning new answers, desiring the Reader to look back unto what hath been replied before on the 3. Article, and not to make a long harvest of a little Corn: to that also of his not remembering the words, we shall say no more but that others do; and to satisfy him in the ground of our inserting it, we refer him to the depositions of the witnesses; the words.

Reply.

words being spoken by him when there was a general meeting of the godly Ministers of the Countrey, both *Presbyterian*, and *Congregational*, in the City of *Exon*, and so serve for an evident manifestation of his disaffection to them: and so much for this Article and this paper.

Additional Articles, answered unto under the name of the Gobble-gabble.

5. Article.

Mr. Larkham said since his coming home from Ireland, that the devil was an Orthodox Divine, and that he had more Orthodox Divinity in him then half the Ministers in Christendom.

Mr. L. Answ. He saith now, that the devil is more Orthodox then many Priests and Ministers in Christendom.

Reply.

As to this ample attestation which Mr. Lar. hath given unto the devil (besides that the devil is very much beholding to him for such a courtesie, which we are apt to think he might have gone all Christendom over to have sought, and yet have gone without it) we shall only say, 1. That the devil should be so famously Orthodox, seems to us a Paradox. 2. That he should have more Orthodox Divinity in him then half the Ministers in Christendom, is a Doctrine which few men in Christendom (we believe) ever heard out of a Pulpit, and we cannot but look upon as notoriously Heterodox; for though we shall easily grant the devil to have more Logick, Philosophy, &c. then all the Ministers in Christendom, yet to say he hath more Orthodox Divinity in him then the one half of them, we cannot but look upon it as dishonorable to Christ, scandalous to the Ministry, contrary to the Scriptures, read *John* 14. 21, 23, 26. *John* 15. 15. *John* 16. 13. *Matthew* 11. 25. *Luke* 10. 21. &c. *Matt.* 28. 20. *Psal.* 25. 14. *Prov* 3. 32. and *John* 8. 44. manifestly, unless he think Truth to be one thing and Divinity another. 3. That the devil is an Orthodox Divine (by which the Countrey understand such a one as makes it his trade to study and teach Divinity) seems to us a down-right lye, expressely contrary to what is affirmed by him that is the truth *John* 8. 44. yea more then the devil dares say of himself, *1 Kings* 22. 22. but were it granted, that with some nice distinctions and quirks of Logick he might be able to patch up some what with much ado to make this hold, can any man in the world think it fit, that such amazing prejudice-raising notions, no other wise useful then to set the Congregation astaring in his face, and wondring at him, as a man showing more respect unto the devil, then his brethren in the Ministry, should take up that precious hour which should be spent in convincing men of sin, of righteousness, and of judgment? If herein we do manifest the weakness of our brains, and shew our selves a company of fools, we hope some wise men into whose hands this may come will discover so much honesty and Christian ingenuity as to convince us of

of it; however for present we cannot (unless we should be injurious unto our own consciences) but protest against it.

Also he said that Religion was never so in fashion as it is 2. Article. *now; for it is an easie matter for a man to come into an Office under the States, either to be an Excise-man or Customer, or to get a place in the Army, and then write great Lines, and call in the Countrey about them at their pleasure.*

That Religion is in fashion (blessed be God) and that it is an easie mat- Mr. Lar. Ans. *ter for men upon the score of religion to abuse such as love religion: as for the rest of the non-sence, he believeth it is fitter for his absurd adversaries to write in articles, then for him to utter as they are written.*

See you how bravely Mr. L. can stand upon his pantoffles, and look big; but to answer him as briefly. 1. If the article be non-sence, let him take it to himself, they are his own words, and so speak his ignorance. 2. If this trash look in his eyes so ugly in an article, then surely he cannot but think it must needs look in our eyes far worse in a Sermon. 3. This non-sence may serve to make men sensible of his squibs and jeers pelted at some in authority, that had written some lines to call him before them about that time.

Also he hath often said formerly that there was not a jot of 3. Article. *grace in those words of Christ's prayer which he made to his Father before his Passion, If it be possible let this cup passe from me.*

The substance of that of the desire of our Lord Jesus none but an Ignora- Mr. L. Ans. *mus will question; He referreth himself to what he hath caused to be printed, and presented to the University of Cambridge.*

What Mr. L. may mean by that of the substance of the desire of our Lord Jesus, we will take leave to conjecture; that is it which he hath inserted concerning a prayer of Christ in his book of the Attributes of God, an English book, by a Latine epistle dedicated to Cambridge: 'tis well that his *Alma mater* is so much honoured as to have ought dropped from Mr. L's pen presented to her: his Mother Church the Church of England is presented in most of his discourses to be little better then a Strumper; but for a substantial reply to what he would have us think, hath substance in it. We would not fore-stall the Market, and anticipate the Readers judgement, to conform to what might be said to this desire of Christ in his Agony; for that we expect the Churches of Christ should see somewhat *è professò & de industria* from some other pen more immediately concerned in this affair then our selves: but we may not offend by an Essay. 1. We are Christians, and 'tis a reproach to us to have to have the good of our Lord evil spoken of. 2. We had testified against the unfavourinelle of that expression in the article; and now when *calamo & scripto* a worthy presence and we are referred to what he hath written thereupon, we will give you a few simples before a richer antidore be advised to us, to kill the venome

venome of that pestilent saying, lest it cause any more distempers in mens minds about our Lord Jesus in those Christ-blaspheming days. 3. We could abundantly tell you how far Mr. L's confessions and challenge in print are from his words delivered and reiterated in the Pulpit. 4. But we will adventure to lay down our Antithesis to his Thesis, and be bold to say that grace there was in that prayer of Christ; and thus we prove it.

1. If there were no grace in that prayer of Christ, then Christ's practise in prayer was below his precepts to us for prayer, but &c. *ergo*.

2. If there were no grace in that desire &c. it was a voice of the flesh; but it was not a voice of the flesh, *ergo*. Had it been a voice of the flesh, it had not been heard of the Father; but it was heard, &c. *ergo*.

3. If all the desires of Christ's humane will were gracious, then this; but all, &c. *ergo*, the sequel of the major may be thus confirmed. All the desires of that will to which grace was connatural were gracious, but grace was connatural; *ergo*. *Gratia sic in illo naturalis fuisse dicitur, quod a natura divina & ab illius nativitate in eo fuerit.* Aquin. 3 S. R. 2. Art. 12.

4. A desire of faith hath grace in it, but this &c. *ergo*. *Ex filiali fiducia fluxit ista precatio.* Pareus in Matth. 26. 39.

5. That desire which carrieth in it such a knowledge of, and submission to God's covenant, as none but himself, or man by the teaching of God can know and attain to, hath grace in it; but this desire, &c. *ergo*. Ccnfir. major by the words in *divisor*.

6. That which was profitable and necessary for our salvation was of grace, but such was this; *ergo*. *Saluti nostræ utile fuit, imo necessarium sic affici filium Dei.* Calv. Inst. 12. 27.

7. He whose desires to men were all gracious, undoubtedly made none to his Father but were such; but &c. *ergo*.

8. That prayer which pleaseth God must needs be gracious; but &c. *ergo*. The major is undeniable, the minor thus proved: Christ pleased God in all things, therefore in this, *Jo*. 8. 29.

We are so far from thinking this desire of Christ to proceed from any want of grace, that we should conceive that it had argued the absence of grace if this prayer for self-preservation had not been made; *quælibet natura est sue conservatrix*. Nor can we see how Christ could be full of grace if his prayers should be empty.

Thus without any specious pretences of aged experience, &c. we have propounded a few arguments to confute Mr. L's fantastical if not blasphemous opinion of this desire of our Lord Christ; had we met with such an expression of a prayer of our Saviour from the old Hereticks, or the modern blasphemers, Bidle, Coppe, or Naylor, it had been no wonder, but to hear and read Mr. L. who pretends to such an eminency in divinity, that he looks upon himself *tanquam inter stellas Luna minores*, reiterating and boasting of this reproach (we give it no better term) of our Lord Jesus Christ it cannot but astonish us. Well may he call his rejoinder (with which he threatens us) *Judas hanged himself*;

self; if he can justifie such expressions as these — and he cannot give it a fitter name.

That God hath an ugly face.---

4. Article.

That about God's ugly face was first taken up by the husband of one Christian Stevens, a silly ignorant superstitious woman, and he a wretched enemy, and now is simply bound up in this bundle of folly, &c. but hath often used anthropopathies, as doth the Holy Ghost in Scripture, &c.

Mr. Lar. Anf.

The reader is desired to take notice of the unworthy abusiveness of his expressions, The husband of one *Christian Stevens*; what hath the man no name? or else such a one as may not be uttered? who would desire a clearer symprome for the manifestation of a proud, arrogant, disdainful spirit? but the truth is, he hath a mind to call her a *silly ignorant superstitious woman*, and so discovers to the world his own silly ignorance, in that for divers years since, this *Christian Stevens* was by him admitted to be a member of his Church; so that whilest he puts off the reproach with one hand to another, he palpably plucks it on with both upon himself. Surely that Pastor doth discover us but small discretion that admits a *silly ignorant superstitious woman* to be a member of his Church, especially if his judgement lead him to act upon the Congregational account, as Mr. *Larkham* doth pretend; and therefore if his own words may be believed, he hath little reason sure to inveigh against his neighbour Ministers for their large admissions, that confesseth to the world in print under h's own hand, he admitted a *silly ignorant superstitious woman* to be a member of his society. But it seems (were the charge granted) this was done when he made such another *Jubilee* (as he called it once) when he took in the old deaf *Grace*, & had also the old *Gilbert Ebsworthy*; had he not upon the desire of one askt him what his condition was by nature whether good or bad, and the old man replyd, that he thought indifferent, been an obstruction thereunto: But whatever the man or his wife were that took th's up, he must needs be to blame that did let it fall. Certainly the expression hath an ugly face, & though it may not be denied that the Holy Ghost hath made use of anthropopathies in Scripture, yet will it puzzle him to produce such a one as this; why cannot he put a check upon his wanton roving, luxuriant fancy, and inure himself to a wholesome form of sound words, when he comes to speak of the things of God, as the godly learned Ministers of the Nation? to say the Divil is an orthodox Divine, that that part of Christ's prayer if it be possible, &c. had not a rag of grace in it (for that ragged expression he used once in the Pulpit) that God had an ugly face, that Christians must live above Obedience, (which occasioned a publick dispute between him and Mr. *How*, where the people fell a laughing at him, so bluely came he off) and many other *ejusdem farinae*. We appeal to any godly mans conscience under Heaven; whether such things are ever likely to administer grace to the hearers. Sure had he studied for a fitter name then that of the *Gibble Gabble* to set upon this paper of articles, he could not easily have found it; Tis *Gibble Gabble*, *Gibble Gabble* sure enough; and pity 'tis

that ever such *Gibble Gabble* should be *Gabbled* in a Pulpit.

5. Article.

Also he said that if Christ should come to question him what judgement he was of, he should be at a losse to make him an answer, neither should we know what judgement he was of

M. L. answ.

Concerning the next silly scrap, he thinks malice was more plentiful then matter to make his adversaries to play such small game: this Defendant knoweth not to what end he should speak it as is articulate, or to what end this should be put into an article of charge.

Reply.

Not to say any thing unto Mr. L's invectives which the reader sees by this time are so bred in his bones, that there is little hope of getting them out of his skin; that which he says of this is, that it is a silly scrap, and because we would agree with Mr. L. in some thing, we shall confesse it so indeed; and yet of these silly scraps our pulpit hath great store. But if mens judgements about Church-government (for to deal ingenuously with him, we conceive that was his meaning when the words were spoken) be such a small game as he makes it, 'tis strange he should play away so much time about it in the pulpit, as 'tis known he doth; ask any that hear him whether Mr. L's discourse of Church-discipline have not a far greater share in his sermons then one half of the Commandments. Neither will his saying that he knew not to what end he should speak the words that he is charged with, any way extenuate but rather aggravate the crime. The more is he to be blamed (will wise men say) that speaks such things in the pulpit as he neither knows why nor wherefore? But though he can give you no reason for his speaking them, let him not measure our corn by his bushel, and think that we also are to seeke of a reason for inserting them; the truth is, we had a mind to tell the world what a strange kind of Minister we have here in *Tavistock*, that quarrels so much with other mens judgements, and yet knows not his own.

6. Article.

Also those Ministers which were put in to preach in his absence being in Ireland, he said they were the sons of Edom, and gave thanks to God for those that carried on his work in his absence, and did threaten them of his Church-members for leaving his private meetings, and for their going to the publick ordinance, and for the bearing of those men they were to give satisfaction to the Church before they should communicate.

Mr. L. Anf.

But to the terrible charge which followeth, he answereth that one Digory Polwheel, that preacheth at Whichurch, being gotten up into this Defendants pulpit, pronounceth the people of God accursed, and their prayer and preaching, that refused to bear him whom they knew no reason why they should hear; for he had no call either of God or man to preach at that time: since some say he hath been ordained by divers Ministers. 'Tis possible some words might be spoken by this Defendant which the prosecutors would

would make the world believe were intended against this Mr. Polewheel. The rest he need not be ashamed to own, though much of it be stark false, for he pleaded with divers about some that he thought did intend well in going to the Parish meeting house, when that Hundreds of choise Christians met else where, and had assistance to carry on the work, for whom still he bleisseth God.

Two things he is charged with in this Article, 1. his reviling of many godly Ministers, who upon the desire of the Commissioners did preach in *Tavistock*, when he was gone for *Ireland*, and left the place unprovided, calling them the Sons of *Edom*. 2. His unwarrantable dealing with such of his Church-members as refused to hear those *Anabaptists* that preached in his house. To the first he says nothing either by way of denial or excuse, and therefore it must be taken for granted; which however he profanely derides, it is a terrible charge indeed. But for want of other talk he singles out Mr. Polewheel from the rest, and falls unworthily foul upon him; and here it may be noted, that though the Article speaks not a word of any particular abuse of Mr. Polewheel more than any of those other reverend Ministers that preached among us in his absence, for he is not as much as named in the Article, and therefore we wonder with what face he could say, *That the prosecutors would make the world believe the words spoken by him were intended against this Mr. P.* yet his guilty conscience that needs no other accuser doth stare him in the face. And now seeing he hath brought Mr. P. upon the stage, it will not be amisse to note 1. his slighting dis-respectful mentioning of him, one *Digory Polewheel*, he might have shown a little civility had it pleased him, though nothing else, especially since he expects so much from others, for the man is not contented with the title of a Minister, but subscribes himself *Gentleman* forsooth, though indeed we know he is the first of that house. 2. 'Tis to be noted how he would make the world believe that this D. P. did without any call or warrant preach in *Tavistock* in his absence, whereas his own memory can admonish him of this, that he received a check from the Commissioners at *Exon*, for affirming that Mr. P. had not their order to preach at that time; and also that *John Smith* Register read unto him the Letter wherein the Commissioners empowred this Mr. P. and some of his neighbour Ministers to preach at *Tavistock* in his absence, so that now you have him here discovering himself to be a vile person, in acting against his own conscience, for notwithstanding all this that you heard before he hath here against his own knowledg published to the world, that Mr. P. had no call or warrant to preach at that time: and truly (which is greatly to be pitied) he hath been guilty of so many lyes and falsehoods in the place where now he lives, that few will believe him when he speaks truth. 3. You may observe that unworthy horrible reproach that he hath branded him with, for which he can never make him satisfaction, viz. that he pronounced the people o. God accursed, &c. to which we return that all that then heard him can clear him from that horrid sin, with which he is most falsly charged, and shall affirm, that those whom notoriously

he alleadgeth him to have cursed, we have reason to believe that he delights in as the most excellent ones on earth: and to this we shall farther add that if Mr. *L.* had but half so many to acquire him from his foul misdemeanours in *Old and New England*, though they be two large pieces of ground, he would be a great deal less infamous then now he is. Again we shall ask Mr. *L.* whether he did not take occasion thus to abuse Mr. *P.* because he did brotherly and humbly admonish, or rather beseech him in the presence of many other Ministers to leave his idle digressions, & to preach the word of Christ without his sinful mixtures? and if so, whether it be not devilish to render evil to him for good? and farther we shall tell him that though he make light to curse others, yet we know no godly minister will be his companion in this sin. The 4. thing to be noted is Mr. *L.*'s denial of Mr. *P.*'s call from God or men to preach at that time; now for his call from men we have formerly told you, and for his call from God we suppose 'tis enough that he can satisfy his own spirit in it. But sure we are that Mr. *L.* hath no such extraordinary spirit to discern that he had no call from God, and therefore though he hath wickedly said it, we suppose that none will believe him. 5. The last thing not to be omitted is that sling of his also to his ordination, to which we only return, that 'tis much that he mentions his being *ordained by divers Ministers*, for he told us in the Pulpit a while since, that the laying on of never so many of their slovenly hands could not make a Minister, and indeed if he had the disposing of them he would sell them at a cheap rate, for he useth to value them after one half penny a thousand. To the second he saith, 1. *That it is stark false*, and we say we can prove it to be true by some members of the Church that then heard the words spoken. 2. *That he need not be ashamed to own it*, and truly then he need not be ashamed of any thing: what, is it not a shame to suspend the members of his Church, because they heard those reverend godly Ministers that preach in publick, and would not hear those Anabaptists in private, whom he himself had preached to be erroneous, and said they brought in damnable heresies? and is he not ashamed of this? Alas! alas! *Liberius peccat cum pudor omnis abest*. Lastly to that strange story of the meeting of *Hundreds of choice Christians at that time else where*, 1. we say the Lord increase the number of choise Christians in *Tavistock*, and in all other places. 2. Godly men know that choise Christians are not so plentiful as to be numbred by the hundreds, neither in *Tavistock*, nor in any other place of that bignesse. 3. *Hac ego si dixissem*, had such a word dropt from any of our mouths, he would have given us the whetstone, and have hooted at it for a wide-mouthed lye. 4. If there were hundreds of choise Christians to meet in *Tavistock* in private, besides all such as were in the publick Congregation, what a gross lye is that he writes in his Lettes to Mr. *Stackely* and Mr. *Bartlet* (which he would father upon the Church, & saith he was not acquainted with it, though one of the Members that subscribed it told one of us, that to his knowledg it was an untruth, and we doubt not as much of their contrivance as the rest of the narrative, which.

which we could never talk with any one yet but did disclaim it, and many of them with indignation) that there were not two in the place that were at a profest distance from him, that ever had the face of Religion besides such as are ejected, &c, surely we cannot think that Mr. L. hath the face to affirm that he hath one hundred of choise Christians that joyn with him; doubtless he dares not say that he hath a hundred that he believes really to be *égrege*, and therefore not egregious; but were that granted which we know he will not ask, what will he do for another hundred (for one more at least is requisite to make hundreds) and yet not clash with his Letter? Such a flat contradiction there is between one and other that both cannot be true.

Also Mr. L. would have left our Parish and his charge 7. Article. *there if he could have gotten 150l. or a little lesse assured him in Ireland.*

That about Ireland is a ridiculous untruth, and that varlet Francis Glan- Mr. L. Answ. *vile hath said to some that this defendant might have had 300l. if he would have staid.*

At bona verba precor ne savi magne sacerdos. Pray lend a handkerchief. Reply.

Mr. Larkham did say to Mr. John Pointer, one of the 8. Article. *antientest Magistrates of our Town and Parish of Tavistock, as he was going forth out of the Church after the exercise was ended, upon a Market-day, at least three or four hundred people then present, The curse of God go with thee, to the great astonishment and amazement of the people, and scandal to Religion.*

That about John Pointer hath been answered unto before.

Mr. L. Anf.

And replied unto likewise.

Reply.

Mr. Larkham doth now groan under a mighty burden, Article 9. *which he will patiently bear, until God or the devil do remove the burden from him.*

That of groaning under a burden, &c. shewes their wickedness that cause Mr. L. Answ. *it, and it is not articulated that Mr. L. said any such thing.*

1. Some mens own pallions and corruptions bring on burdens; the cause is sometimes from within, not alwayes from without; he might have done well to have set the saddle on the right horse, & have drawn in his breath. 2. That it is not articulated is a poor shift, if he could have asserted it had not been sworn that he had spoken it he had said somewhat, this is small game indeed. 3. Whether the expression become a Pulpit, let the Reader judge, surely burdens were better still lye on, then be removed by the devil, there is more comfort in a gauled back, then in such a healer.

The Town is deprived of the assistance of the neighbour Mi- Article 10. *nisters, because Mr. L. hath scandalized them.*

The Town is deprived of many unworthy men that would fain be begging Mr. L. Answ. *and.*

and speaking what they understand not. Godly men have liberty to speak in the name of the Lord if they please with thanks, of which about Tavistock the number is small, the Lord make it greater, &c.

Rep'y.

Either Mr. L. brings in this as an answer unto the Article or he says nothing; if it be an answer to the Article then all those predication here must relate to the subjects mentioned there, and then it seems if Mr. L. have not scandalized his neighbour Ministers enough already, yet now he will, if that unworthy title of *unworthy men*, of such as *would faine be begging and speaking the things they understand not*, be enough to do it. The answer is concluded with two manifest untruths; he tells us that godly men have liberty (if they please with thanks) to speak in the name of the Lord, to preach (he meaneth) in his Pulpit of *Tavistock*, which is notoriously false, and herein we must tell him that he hath published a double untruth unto the world; 1. In that he says that godly men have liberty, whereas it is certain that he refused to grant it unto Mr. *Hughes* of *Plymouth*, as Mr. *H.B.* Mr. *J.F.* and Mrs. *E.D.* can witness, to whom desiring the Pulpit for Mr. *Hughes*, he said that though he could not deny him, yet he would not give him his leave; neither would he come himself to hear him if he would preach, and not only so but (as we have heard) he forbade, or at least dissuaded others that would. Besides he flatly denied it unto Mr. *Andrew Gove* Minister of *Petertavy*, and Mr. *Benjamin Berry* Minister of *Maritavy* (to name no more) both of which had formerly preached here for him upon occasion (when he could get none else) to supply his place: neither of which he dares deny to be really godly. Again for *the thanks* which such have had from him as with some reluctancy have had that liberty, is another apparent untruth. The whole Country knows how he quarrelled with Mr. *How*, then Minister of *Torrington*, about a precious Sermon preached by him, which occasioned a publick dispute: and 'tis known also that immediately after another excellent Sermon preached by Mr. *Vening* of *London*, he sent him a Letter that was far from being gratulatory. But as the first of these untruths is hypocritical, so the last is slanderous, for *that the number of godly men* (Ministers he means) *is small about Tavistock*, and yet though it border upon the desert Forrest of *Dartmore*, upon the east, which is not inhabited, we have within seven miles of the place ten that are lookt upon as godly and able Ministers of the new Testament, by such as have knowledge and grace to discern: but how can we expect he can end well that began no better.

Having done with answering and a little eased his stomach, Mr. L. concludes.

Thus have you the Articles which one would have thought should have answered themselves, &c. a copy also of Mr. L's. hasty defence.

Mr. *Larkham* hath done with the Articles, and now seems again to us to Article against himself, and to accuse himself of folly that ever he began with them; for he tells us, *one would think they should have answered themselves,*

themselves, and then 'he had shown more wit to have held his peace. But 1. we believe they are *rari nantes in gurgite vasto*, they are but unites that so sense it. 2. However it would have been propitious to Mr. L. if it had been so; for every one sees, that knows what an answer is, that Mr. L. hath not. And for Mr. L's *hasty answer* (that we may hasten to a close) 1. We say the judicious reader is not now to be informed of it; the narrative it self makes it manifest enough, though Mr. L. held his peace; *Nam liber hoc loquitur te reticente tum*. 2. He was not so straitened in time, but he might better have bethought himself, then to thrust such *a rudis indigestaq; moles* into the light, having at least six weeks, and somewhat more, if we mistake not, allowed him by the Commissioners for the returning in of his answer. 3. Besides, he might have done well to have staid a little, had it been but 1. to wipe his mouth; sure it had been a mile in his way. 2. Or at least for good company, and have taken truth along with him, which he hath left behind him all along; as is manifest to the Reader.

There is added to his narrative a letter written to Mr. Stucley and M. Bartlet, which he saith was written by others without his privacy; but he that reads the narrative, and compares it with the letter, will but question his own discretion by believing it. An answer also thereunto from Mr. Stucley, inserted for the three first lines sake: together with somewhat about the story of *New-England*, entituled, *An addition written by Mr. Thomas Larkham my self, &c* and seems to speak what will easily be believed, that he was not himself when he wrote the rest. But to follow any of these, would but take up more time then we are willing to spare about such a businesse. Read and judge.

Only because he so mightily inveighs against those that have left him as wretched apostates, revolvers, &c. and tells the world that they were rejected by the Church for grosse scandals. Such as are not satisfied that the apostacy lyes at his own door, and the rest are lies, may read the Letters and Remonstrance following; which were written for some years since, and had been buried in oblivion, had not his wretched narrative haled them forth into the light.

Here followeth a Copy of the first admonition sent unto him by Mr. John Edgcumbe.

HONORED Sir, I know not well what title to give you; sure I am, I thought last *Saturday* morning to have given you the title of Pastor, but you have now prevented me from writing to you under that relation, by dismissing me from your Pastoral charge unto the universal Church of Christ; yet still I look on you as my friend, loth I was to do as now you have inforced me: Admonition by words I fear will not prevail; therefore I have presumed to write these lines unto you. 'Tis now no time to be silent, or to flatter, since the plague of divisions is broken out; and therefore I entreat you to be (as I assure you I am) very earnest in prayer to God that it may be staid, that the Name of God may

may not be blasphemed in this place, yea and in all the Countrey when they shall hear of your transactions in this place? Can you say that you have no part in making divisions? I am confident your own heart doth say unto you that you have been a great instrument, if not in making, yet in blowing up the little sparks that first brake out; and now they are such that he that runs may read them. Did you but see and hear how many rejoyce and cry out, So, so would we have it to be, you could not chuse but grieve yea mourn to think of God's dishonour in this place, occasioned (as I conceive) chiefly by your self. I shall now name some particular miscarriages of yours in publique and n private. 1. You told us in the pulpit that one said that none but the scum joyned, &c. and then you uttered these words, If you can bear it doe ye. Surely our Lawgiver hath left it upon record, that we must not render evil for evil; But your words did (as I apprehend) tend to strife and not godliness. 2. And besides in your preaching you often declared that if the inhabitants of this place be but willing to learn the ways of God, and were not grossely scandalous, you would administer the Ordinance of baptisme to their children. But how is your practise contrary? 3. Again, but yesterday last you pressed all to reprove, and gave good yea forcible motives thereunto; and yet you told us in private that we must not speak our minds freely unto you: how do these contradict? Here I might be exceeding large, but I am yet to write you of some relation-miscariages. I entreat you not to be angry, but as *Job* would not refuse the counsel of his hand-maid, accept this my plain writing caused I assure you by my real love; yea I say by my real love to your self, the people of God, yea the glory of our God. 4. Did you doe well when at my mothers house, you and Mr. *Watts* his wife did discourse about some differences betwixt your daughter and Mrs. *Watts*, to have to doe with those of their friends that were dead long before your comming to this Town? 5. And did you well to relate again what was then said concerning others? is this the way to make peace? is it not the way to separate very dear friends? 6. Did you doe well to put off from your charge, and dismissee five of the members of the Church of Christ without regular proving any thing done that did call for it? and all this upon your own head; Was this well done? surely I am perswaded these proceedings are irregular, &c. 7. And again, was it well done to throw in causes of strife between my mothers family and Mr. *Watts*? was it a fit time to utter such passages as you did? surely I conceive it was not. I do earnestly entreat you to consider what I have writren, and the Lord give you an heart to understand all things. And now Sir, I have writren those things which grieve me to your self, that you may be sensible of your many miscarriages, be humbled for them, and amend; oh quickly lest ruine and destruction come upon us, 'tis now no time to delay. I have writren plainly unto you, and I hope you will look on these lines as proceeding from your real friend; But however this I am sure of, he that rebuketh a man afterward shall find more favour then he that flattereth with his tongue. I shall add

no more but (only desiring you to cast the covering of love upon any harsh expression, and to consider of my drift which is meerly the glory of God, and the building up of those in this place that are his people) and shall now subscribe my self as I assure you I am,

November 27. 1654.

Your unfeigned faithful friend

to serve you in the Lord,

John Edgcumbe.

A Copy of Mr. *John Edgcumb's* second Admonition unto Mr. *Larkham*.

Honoured Sir, you may be pleased to remember that the 27. of the last moneth I wrote unto you, admonishing you of some failings (as I conceive) in your carriage both in publique and private, and yet I perceive little amendment, although I hoped God would have set it close upon your spirit. And now again I have once more presumed to admonish you, that so if it be the will of God you may get a sight of your rash proceedings, that all godly people may rejoyce. Sure you did ill to dismisse from your charge five members of this particular Congregation in this place to the Catholick Church of Christ without proving any thing regularly against them, and in no wise desired by them; I pray therefore think on this; how contrary is it to what you have often preached in publick, and declared at several meetings in private, in which you told us that you could not doe it. If you doe intend to begin again upon a new score (as it seems you doe, by your declaring that none should communicate with you but such as doe subscribe the paper that you read at your house) I have my liberty; or if all must come to you and speak with you (as you declared) before they partake of the Ordinance of Christ, then also I have my liberty. Yet I shall now give you to know what my thoughts are concerning these your injunctions on the Church of God in this place. I cannot find any such precept or example in the word of our God in Gospel times; I will not say whether the things are lawful or no as I heard you read them, but shall wave that for present; yet surely I look upon the manner as sinful, for that you lay a necessity upon the doing of it. You know to put on the Surplice is a thing lawful in it self, but when men did enjoin it as necessary, it became sinful in the thoughts of many of God's dearest children; and though it may be lawful to subscribe that paper as to

H

the

the matter, yet as you impose it, it seems to me altogether sinful; we have no such custome nor the Churches of Christ: Had you left it to every one at their will as a thing indifferent, I suppose none would have refused it, but you lay it on us as absolutely necessary to communion, and therefore I do not subscribe it. You know what became of such as did lay humane injunctions on Gods Ministers and servants, and you have often told us. I professe, Sir, I should mourn to see any such thing befall you, or yours, for I call God to witnesse I desire not your ruining in any measure, but only your Prosperity; you know what God will do to such as add to the words of the Scripture; I humbly beseech and entreat you to think of it, whether this injoyning of subscription be not an adding to the word of God: surely as you impose it I cannot but look on it as making humane traditions equal to divine precepts; I mean your laying things indifferent on us as of absolute necessity to communicating in the Ordinances of Christ. *Paul* would not do so in his time: and yet, Sir, if we cannot close in this, why should we think, much lesse speak evil one of another. What though profane *Edomites* cry raze the Church of God raze it to the ground, or the *Ismaelitish* bastards (as you call them) tauntingly say the pillars of the Church are gone, it is their ignorance and malice that makes them speak so brutishly, and God will one day call them to account for their taunting words of this nature; yet, good Sir, and my good friend (I hope) give me leave to acquaint you that as they spake not discreetly when they called us the pillars of the Church, so I conceive you did very wickedly in calling us the Carter-pillars whom you dismissed; besides I mourn that you should say you were glad of that, which I am sure all Gods people in the place do professe to be their grief, and his enemies rejoyce at. Oh Sir, I never thought Gods dishonour, and his peoples grief should have been your joy; I write not this to carp at what you say in publick, but to make you sensible how you open the mouths of such as have no fear of God in their hearts, by speaking thus in publick upon such an occasions as you did, &c. ——— Sir, however you may think to palliate things with men, you must give an account to God of this who knows the closet-thoughts of your and my heart; only I pray Sir use not such phrases in the publick, truly it hinders edifying, and makes mirth for wicked ones. I am afraid I shall be tedious, although your real friends advise should not be so, therefore I shall conclude these lines, professing in the presence of the Lord that I have not written them out of any prejudice to you, but that truly and in heart I wish you well. Now that God may be glorified the mouths of any that have ill will unto the Church of Christ in this place stopped, that so if it be (as I pray it may be) the good pleasure of God all such as look to Zion with their faces thitherward, and in the sincerity of their souls desire to glorifie God in this place, may have cause to lift up their heads and rejoyce to see the house of God in *Tavistock* to be full of glory, is the prayer, and continually shall be the endeavour of him, who hath desired to walk by

by rule in this admonition, and desires your answer either by word, or writing, and in the mean time subscribes himself,

11. October 1654.

*Your Cordial affectionate friend
to serve you in the Lord,*

John Edgcumbe.

Mr. Larkhams answer to these two Letters in a little scrip of paper.

Read the 9. Verse of Jude's Epistle, and it will answer both your Letters.

10 M. 11 d. 54 y.

Tho. Larkham.

A Copy of Mr. Edgcumbes last admonition.

Honored Sir, I have perused your short answer, and also studied the place you mentioned in Jude's Epistle, but surely find it not in the least degree satisfactory to either of my Letters of admonition to you; this I thought hereby again humbly to acquaint you with, that so you may give me, yea several Members of the Church of God in this place, satisfaction, and have peace of conscience in your self, for you know he that hideth his sins, shall not prosper. If I hear no other answer then I have yet heard from you, you will constrain me (though the Lord knows I am loath) to acquaint other godly men abroad with your actings, and desire their advise how I may proceed regularly with you in this my so just a cause: that so (if it be the will of our gracious God) you may be brought to a sense of your mis-carriages, and be humbled for them before the Lord. Now the Lord Jesus be with your spirit; I shall now cease writing to you in this manner any more, subscribing my self as really and in heart I am, Sir,

Tavist. 12. December,
1654.

*Your faithful friend to serve you
in the Lord,*

John Edgcumbe.

This Letter was returned sealed, as it was sent, only on the out side of it Mr. *Larkham* wrote,

Read Prov. 10. 8.

There was another Letter sent him from *Edmund Condy*, and another also from *Henry Green*, wherein he instanceth in 13. particular sins which he conceived him to be guilty of, desiring satisfaction; but it faring with him as *Socrates* affirms of *Piso*, *Cui honestior videbatur pertinacia quam penitentia*, no reformation being wrought upon him by all their private admonitions, it was thought expedient, having through grace begun, to proceed also according to that rule of Christ *Matth. 18. 17.* and complain of him to the Church.

To the Church of God in *Tavistock*.

BEloved Brethren, it is the command of our great Law-giver that his people should not suffer sin to lye upon their brethren, but that they should by all lawful meanes endeavour to bring them to a sight of their mis-carriages, that so they may confesse their sin, and forsake it, and find mercy; and truly if we should be so charitable to our brethren then we do humbly conceive that we are much more ingaged to manifest our love to such as the Spirit of God is pleased to call our Fathers in Christ: the truth is that by reason of our corruptions (which are unwilling that we should hazard the good will of our friends, which (usually through the remainders of sin in the best) is the sad consequence of a Christians performance of his duty in things of this nature) we have had many struglings with our own hearts before we could bring them to set about this work; but however seeing we have (through the assistance of grace) began it according to rule, and have endeavoured by our secret and private admonitions to raise up our late Pastor that now lyes under the guilt of many sins, and finding it by lamentable experience that it is such a work as of our selves we are not able to accomplish; he utterly refusing to hear us, though with all humility and observance to his years and place, to the utmost of our poor abilities we have done our endeavour; we do earnestly beseech the whole Church of God in this place to lend us their assistance in performing so charitable a work, so much conducing to the glory of our God, and the good of his people, that so the wrath of God may not go out upon the whole Congregation for conniving at those palpable miscarriages, which do so evidently tend unto the dishonour of God, the grief of his people, and the pulling down of his displeasure upon this poor little *Bethlehem*, and therefore not to spend any farther time in advising or perswading you unto that which is so manifestly your bounden duty, we shall in the next place in all humility

crave

crave leave to shew you wherein Mr. *Larkham* hath miscarried himself.

1. We doe humbly desire you to take into your consideration, that when he hath come into the publique to deliver us the mind of God, he hath not stuck (as we conceive) to vent his own passions, and instead of perswading us to our duty, *Matth. 5. 44.* he told us in the pulpit that he met with one that said that we were all scums that came to hear him; and then added, if you can pack up this, doe ye. Oh dear brethren, you are in God's place, and in God's stead, judge of this as Christ will at his appearance and Kingdome, if you doe not. Witnesses *Nich. Watts, Nich. Veale, Will. Hore, &c.*

2. You know it is and hath been held a maxime among us, that no *Ecclesia* senior member was to be taken in, or put out of this Church, but by a general consent of the whole Church; and yet you know, that contrary to all rule, or example in the Churches of God, he did upon the 25. of *Novembris* last, send for several members to his house, and there dismissed them from his Pastoral charge unto the Catholick Church, without their desiring of it, or proving any one sin regularly against them deserving it. True it is, there were some other members of the Church then present, but let them now speak as in the presence of the Lord, whether he did ask their advise or approbation unto that act of his, of laying aside so many members of the Church, before he did it; There were present Mr. *Leece, William Bole, Henry Green*, let them speak to this.

3. When the profane Rabble and *Ishmaelitic* bastards (as he called them) did run about the Town, and rauntingly reviled the Church, saying, That now the pillars thereof were fallen; the very next Lord's day after (this coming to his ears) he had these words in the pulpit, Oh, say some, the pillars of the Church are fallen; no say I, they are not the pillars of the Church, but the Caterpillars of the Church, they went out from us because they were not of us: We have more then a good many left, we parted with none whom we were not willing to spare; and is this true, brethren? why then do so many of you when you meet with some of the dismissed members desire and beseech them to return again, and professe sadness of heart for their dismissal, and affliction of spirit for their absence; No more to this but only thus, we know that the dismissed members will not arrogate to themselves that title of the Churches pillars, and your own souls and consciences do tell you they are no Caterpillars.

Well brethren, consider what God saith of such as miscall his children; will the Father take it well think you that the Steward of the family should call his children such opprobrious names, when he should give them bread? we know he will not, and we hope our Mother will take notice of it too: besides you cannot be ignorant how that in his prayer the last Lord's day he had this expression, *That his preaching was not to be regulated by the apish humours of brain-sick fools;* were there ever such words told God in prayer by a Pastor of a well-ordered

ordered Church? pray do you consider it; besides, you know that upon a Lecture-day not long since he told God in prayer, that poor ignorant souls in this place did go down upon their knees and hold up their *Pawes*; is that a word to be used to God? are they not men and women as we are? and have they not hands as we have? God grant they may have hearts also; but in all probability this is not the way to effect it. Witnessed by *William Hore, Nicholas Watts, Julian Hore, &c.*

*Nil pestilentius
in Ecclesia do-
ceri potest
quam si ea quæ
necessaria non
sunt necessa-
ria fiunt, hæc
enim tyran-
nide conscientia
illaqueantur, &
libertas fidei
extinguitur.
Luther.*

4. Though the matter contained in that paper unto which he requires every one to subscribe his name that henceforward do expect to communicate with him, though the matter we say in it self may be lawful, yet we humbly conceive that the manner of imposing it is very sinful; we have neither precept in the word of God, nor yet example in any well-ordered Church, that ever a Church that hath been near five years in communion, should have a paper drawn up by its Pastor, and every member required to subscribe it, and told that if they would not, they should not be admitted any more unto the Lord's Supper; what think you brethren, is this well done to make things (at best) but indifferent of absolute necessity to Communion? *Paul* doth command the contrary in his Epistle to the *Romans*, and tells us that it should not be his practise. You know it must be absolutely necessary to the being of a Church-member or it must not; if it be, then we have been no Church all this while: if it be not necessary, then we do humbly conceive that it is a sin to require it as necessary; and if it be not required as necessary, why must it be done by every Church-member before he can communicate? let the Churches abroad judge and determine this (if you perceive it not) and please to advise with them about it.

And now dear Brethren, though we might have mentioned several other things, as we have to him already in our private admonitions, yet for present we shall make no more publick, but only desiring you to doe your endeavour to the utmost of your ability to make him sensible of his many old miscarriages, whereby God hath been dishonored, his people sadned, and his enemies comforted; that so if it be the will of our good God, he may be truly humbled for them, and the whole Church may to their joy and comfort see him reformed, which shall ever be the constant prayer unto the throne of grace of those who do earnestly seek the peace of this Zion, and shall ever desire to approve themselves

*Your faithfull brethren in the work of the Lord
to the utmost of their weak abilities,*

John Edgcumbe.

Edmond Condyce.

And

And now looking upon it as the most convenient opportunity, they came to the next general Church-meeting with their witnesses, resolving to have given in this paper unto the Church, but whether Mr. L. mistrusting, or having some intelligence of their businesse, whilst they awaited for a fit time, Mr. L. fell out into a bitter passion, and so to prayer, and immediately (having gathered up his gloves and papers on the table while he was praying) got away unto his house. So that now all hopes being frustrated of reclaiming him, it was thought necessary for the satisfaction of such as were godly, because he was ever and anon reviling and calumniating such as had left him, telling some that they were turned Apostates, and were fallen off, (others, that they were scandalous, and by him turned off) to vindicate their innocency, and apologize for themselves in this ensuing narrative.

A narrative setting forth the grounds and reasons upon which several late members of the Church in *Tavistocke* have disowned Mr. *Thomas Lar-kham* from being their Pastour, and cannot any longer comfortably joyn with him in Church relation.

IT cannot be unknown unto most of those that dwell any thing neer us, or have had any knowledge of those late differences in this place, if they will but seriously consider our deportment all along since their first breaking out unto this present time, under all those pressures and provocations with which we have encountred, how unwilling we have been to bring them forth unto the publick view; nor that for our parts we ever declined the scanning of them by any well ordered Church or company of Gospel-Ministers, had either of them been invired or some of them permitted by Mr. L. to have the hearing and determining thereof. But the truth is, those many stumbling blocks which occasionally might hereby be laid in the way of some among us which we cannot but look upon as gracious souls, and are perswaded have followed him in their simplicity, as those men did *Abſalom*, 2 Sam. 15. 11. though at the present indeed more led by their affections then judgements (a disease which we our selves not long since must acknowledge, if we will not baulk the truth, not in the least measure to have laboured under) and not only these, but that scandal also which we feared might hereby redound unto the profession of the Gospel (the *Canaanite* being yet in the Land) hath hitherto shut up both our tongue and pen against such a way, and should indeed for ever have silenced us

us as to any thing that concerns those abundant wrongs and ungrateful carriages of his toward us, had iwe not been by a cloud of arguments hereunto enforced: For first of all it might be supposed by some that our silence under, was no other then a consenting unto, all his reproachful aspersions as most true and certain, and all his unjust and irregular actings thereupon as just and warrantable, even in the court of our own consciences. We might also add to this his carrying or sending abroad of his book of Church Acts and Censures (as he calls them) filled up with calumniating Articles against some of us, thereby endeavouring to raise an *odium* upon us, and beget a prejudice in the spirits of such against us as fear God in all the Countrey round about. Nor is that altogether to be admitted, his sending of some (whom he hath engaged to his will) unto some in the Ministry with whom he supposed we would have joyned in Church-fellowship, that so having robbed us of the Ordinances at home, he might thereby also prevent us from enjoying them abroad. And that this is more then a bare imagination of ours, be pleased to take notice that at a general Church-meeting, not long before rayling upon the dismissed and deserting members as he useth ordinarily to doe, he uttered these words, *Let them go to what Church they will, we shall find dirt enough to cast after them.* But to add no more (though many more we might) that earnest desire that should sway in us for the undeceiving of those of our brethren, that being ignorant of his devises are drawn in by him to joyn with him in his irregular actings, least being partakers of his sins they may also be sharers in his smart, is not indeed the least motive that hath induced to this Apology, that so seeing the grounds upon which we have acted they may not dare to strike at Christ through the sides of his people, nor any longer countenance their Pastor in those things which are so contrary unto the mind of God, and so unbecoming the Gospel of Christ: but instead thereof would rather joyn with us, in making him sensible of his manifold miscarriages, that his soul may be saved in the day of the Lord Jesus.

But yet before we fall upon that which we intend, it will not be amisse to speak a little to an objection or two which might justly be raised upon the view of these our papers: for first some may be ready to ask us, if he be such as your papers make him, why have you let him alone all this while, and never declared against him until your own interest was concerned? And in the next place, how could you satisfie your consciences in joyning with him so long as you have? A word or two to both of these, and we passe on: to the former of these we say,

1. It may be that as God knew us unworthy, so also he thought us unfit for that honour in the Church of God, which would have attended such plain and faithful dealing with him when nothing of their own particular concernment had been moving thereunto.

2. You may take in this too, the neglect of a duty in a time that was more fit, doth not altogether take us off from our doing it at all:

praestat

praestat sevo quam nunquam: will not dispense with it so.

3. Most of us have dealt with him many months before any of those differences, about his disorderly preaching: and can yet if need be produce what hath been written to him about it. And then indeed after much ado and our serious protestations that we could not sit down at the Lords Table with him after such Sermons, he promised reformation, and for a time was as good as his word, though since he hath broken out into his old strain.

But as to the next query, how we could joyn with him all this while?

1. That God may have the glory we here ingeniously confesse it was our great fault; those fair and flattering speeches of us in publick, and to us in private, made us unmindful of his un-Christian expressions towards others. *Confitentes habetis, non reos.*

2. We might add which God knows to be true, that there were many in this place who are looking towards Zion, and coming on the profession of the Gospel that perhaps might not take such notice of his digressions as others did, and so possibly have profited by those discourses which have sadned others: and these too looking (it may be) upon some of us more then they ought, upon our coming off from him might have been ready to lay aside all. God knew Israel was not fit to see war, as soon as they came out of Egypt, it might be a temptation to return thither again: and therefore the case being the same with us we were contented (having sometimes some hopes that things would be better, and knowing should we leave him it would soon be worse) to prefer their safety before those sweet enjoyments of God, which we might have found had we left him and joyned our selves to some other Church. And thus having given you the naked truth we shall go on. But in what method to proceed with this immethodical man, that made it one of his petitions that God would destroy that thing called method, is not easily to be determined; but yet that we may not tumble things together in heaps, we shall resolve upon this course;

1. We shall give an instance or two of those strange petitions and declarations which he hath made unto God in prayer.

2. We shall adde some of those passages which we have observed among many others of like nature in his Sermons.

3. We shall also set forth some of his irregular actings in his Church-Government amongst us; and then lastly a little of what we have observed in his life and conversation: and then by that time we doubt not but we shall let in such light as that every ingenuous Christian, unto whose view these papers shall come, will be so far from censuring us for deserting him now, that we shall rather be blamed (as indeed we must confesse we have abundantly deserved it) notwithstanding all that we yet have, or farther may lay down by way of excuse, that we have not forsaken him sooner,

but have held communion with him so long as we have.

Once he said
they went
down upon
their marrow-
bones and
held up their
scratch-paul-
les.

First then to begin with the former of these his un-Christian expressions in his publick prayers, we will only lay down two that lately dropt from him; 1. Upon a Lecture day in his prayer after Sermon, he had these words, *Lord if we would read the Masters Tickets upon the Lords dayes, and beat up the drum after Sermon is ended, and down to foot-ball in Jessops hay, and suffer all to come to communion, as they were wont to do, that they might down upon their knees, and hold up their pawes, then Lord, we should have peace among us.* 2. At another time when some of us had dealt with him about some un-Christian passages in his Sermons, and irregular actings in his Church-administrations he had these words in prayer the next Lords day after as we remember, *Let them know Lord that our preaching is not to be regulated by the apish humours of brain-sick giddy-headed fools.*

Secondly for his preaching, it is observed that it is very seldom that ever he comes into the Pulpit whatever he forget he is very mindful to commend himself. Sometimes he tells us of the great experience that he hath had both at home and abroad, that it were a shame for him that hath had thirty years experience in the Ministry, and hath been ordained before we were born, if he should not have more then ordinary knowledge, &c. At other times he tells us that it would be a shame, if ordinary Christians, that live under his Ministry, should not have as much knowledge as those that are Country Ministers. That others would be glad to have the crumbs that fall from our full Tables: about a fortnight since on a Lecture day, he referred his Auditors to that *solid Discourse* of his the day before, and many other such passages trumpetting out his own praise, as would make a modest face to blush to have heard, are very common with him in most of his Sermons: neither doth he stay here but sometimes vaunts those preferments and places of eminency unto which he hath arrived. Sometimes he tells us that he hath been a Chaplain to some one of greatest honour in the Nation next unto a King, that he hath had his residence at Court among Ladies of honour, and hath been familiar with men of greatest honour in the Nation, that he hath had a thousand pounds worth of Plate before him on the Table at a time, &c. At other times his temporal estate must be made known, and then sometimes he tells us of the rates which he pays; and at other times that he can live if he never received any Parish maintenance more: he told us once in the Pulpit that he had five hundred books in his study. And besides 'tis very common with him to vaunt what seals he hath had to his Ministry in other places as well as here. Upon a time speaking of Christs raising of *Lazarus*, he said he had been inabled to do greater works then that himself. Of these things if any desire to be farther satisfied he may have him upon one of those heads almost every week.

2. That:

2. That which indeed doth very much stumble us is that evil eye of his towards the Ministry; God knows they are low enough already in the eyes and hearts of too too many, but let those be consulted with who are his unbiaſſed Auditors, and let them ſpeak what Epithers he hath fitted them: ſometimes he calls them his creeping lukewarm brethren in the Miniſtry; at other times that the laying on of their ſlovenly hands cannot make a Miniſter. Somerimes he fits us with a tale, That if a Gentleman hath many ſons, the firſt muſt be a Gentleman, the next muſt be a Lawyer (and now we are ſpeaking of that profeſſion we cannot but mind you of a paſſage of his concerning Lawyers in the Pulpit, you ſhall have, ſaith he, the Lawyers at the bar put tricks one upon another, the one will ſay you wipe your noſe with a foul handkerchief, and the other replies let us ſee whether yours be cleaner, but ſo much by way of digreſſion) he cannot ſurely be angry with that in us which he is ſo well acquainted with all himſelf but to go on; the third ſon he muſt be a Phyſitian, the fourth a Souldier, and the fifth a Miniſter, and he muſt be called Mr. Parſon, and come in and ſay grace. But this he hath told us ſo often that he hath worn it thred-bare. Another ſtory he hath many times made uſe of and that is that in King Henry the 7. days they were Papiſts, in King Hen. the 8. dayes, of Harryes ſaith, in King Edwards, Proteſtants, in Queen Mary's, Papiſts again, in Queen Elizabeths, Proteſtants again. Sometimes he tells us that if it were in his power he would ſell ſome of them for a penny a thouſand; at other times he would abate half of the price, and a half penny a thouſand ſhould carry them. About three weeks ſince he had this expreſſion, I am perſwaded that the greateſt part of the Pariſh Miniſters in England would turn *Presbyterians*, *Independents*, nay *Papiſts*, rather then looſe their benefices. At another time when his glaſſe was out he had theſe words, Blame me not if I am a little longer then thoſe that work journey work; but a Sermon void of ſomething of this nature is not eaſily to be heard in *Taviſtock*.

3. The eight man of the Pariſh uſually ſpeed with him after the ſame rate, ſometime they ſcape indifferent well, and are only called fools; at other times they are far worſe dealt with, and are called knaves too: and though he hath taught us *paupertas non eſt vitium*, they are ſometimes alſo twicht with that too, and ſometimes with all together, telling them that he would honour them, if they had either wealth, wit, or honeſty. About ſix weeks ſince, he called it a fooliſh, apiſh, pretended dignity that had no authority by the word of God, or Law of the Land: not long ſince in alluſion to the words of that evil ſpirit *Acts* 19. 13. Jeſus I know, and Paul I know, but who are ye? He had theſe words, Juſtices of the Peace I know, and Conſtables of the hundred I know, and petty Conſtables I know, &c. but who are

ye? who are ye? &c. And yet some of us have heard him brag that his daughter had married one of the eight mens sons, and that precedency did belong unto her upon that account.

4. He hath interwoven such things in his Sermons as in our weak judgments are much unbeseeming that gravity and seriousness which becomes so weighty a matter as that is of speaking in the name of God about the everlasting welfare of mens precious

Here followed souls; hear some and then judge: — And now whether the old Rimesthat sin of charming may not better be reprov'd then by running and Charmes over their words, and tumbling out such trash and trumpery let which are in-Christians judge; what is this but *monendo docere*? this we are contented in the fident of that many hundreds there were in the Church, that never Reply unto heard some of those charmes, before they heard them out of his 8. Article; but mouth; can time be well spent that is taken up in such discourses? to gratifie Mr. Sure we are they beget laughter in such as are profane, and shame L. who called and blushing in many a gracious face.

for them there 5. And now we are upon impertinencies take notice of this; as we took them he was expounding the 12 *AAs* on a Lords day upon these words, hence; and Herod killed James the brother of John with the sword, he had have left them these words or to the like effect: There was another James besides this that was reported to be Bishop of Jerusalem; now you must know that Bishop comes from the old Saxon word Biscope,

and that from the Greek *ἐπίσκοπος*, and that signifies but an Overseer, such as our Overseers for the poor are; for words are much swoln of late. *Armiger*, which we call an Esquire, was nothing but a souldiers armour-bearer, and so *Miles* though now a Knight was then but an ordinary foot Souldier, and so *Eques* now an Earle was but then a Trooper, so *Dux* also a Duke was but at first a Captain, &c. and thus he went on as 'tis usual with him in his impertinent digressions: Would not this discourse better become the mouth of an Herald then a Gospel-Minister in the Pulpit.

6. About five moneths since, he had these words in the pulpit, I met with one by the water side that told me there were none but scums that came to hear me; Now if you can pack up this, doe ye. Certainly this expression is expressly contrary unto the mind of Christ, who we are sure requires other carriage, *Matth.* 5. 39, 40.

7. Speaking of the tauntings of the *Ishmaelitish bastards* (as he calls them) concerning the dismissed and deserting members he had these words, Oh say some, the pillars of the Church are fallen off; no say I, they are not the pillars of the Church but the Caterpillars of the Church, they went out from us because they were not of us. We have more then a good many left, we have parted with none whom we were not willing to spare, we are glad we are berid of them. Again and about six weeks since the man being angry with those members which had left him he had these words, There

are some that when their Church-members go off from them do say Go, and God go with you, the Lord be with you, but I say Go, and the devil go with you; I, take them devil, there take them: but at last bethinking himself of what he had said, he added but yet devil take but thine own, devil, take them and purge them and purifie them devil, take but the flesh and the spirit will return to us again: Is not this mad stuff?

9. At another time speaking on the 19. Gen. He so opened the sin of Sodomy, that such as never knew what it was, or how it might be committed, had then a clear discovery thereof at that time. 10. As he was expounding 16. Acts he had these words, I wonder how any that have grace or judgement can plead for subordination of Churches; and a little after speaking of Pauls circumcising of Timothy he told us, *That he did not know for his part what he was himself, a very small matter could make him any thing.*

11. He told us once in the Pulpit that the night before he had some some excellent things concerning the matter in hand, which came into his mind the last night as he was in his bed, but yet in the morning he had forgotten it, however he had praied as *Manahs* wife that the man of God might come again, but as yet had not: neverthelesse if yet it did come while he was there, we should be made parrakers of it however for the future he would take another course, and get him a Tinder-box by his bed-side, and when any such things did come again into his mind in the night he would strike fire, light a candle, and write them down that he might not loose them. *Quorsum hæc.*

12. At another time having drawn up a paper which he required every one to subscribe that thence forward should be admitted to communion with him, and being certified that some of us were not free in our spirits to subscribe it, especially because he required it as absolutely necessary unto communion, he had these words in the publick, *I had much ado with my spirit this morning as I went to God in prayer that I might keep it in this day from praying those into Bedlam that dispute against subscribing of this paper which I have drawn up.*

13. At the same time and in the same place he declared that such as had not before that time subscribed it had elapsed their time, and none of them should therefore communicate with the Church and him the next Sacrament; and yet the very next day after three or four putting their names to his paper were admitted to the Sacrament, notwithstanding his solemn protestation in the whole Congregation to the contrary.

14. It is ordinary with him what ever news he hears in the week from the Assizes, Sessions, or Diurnal, to bring it up into the Pulpit the next time he comes there, so that its grown into a Proverb in *Tavistock*, If you will know what news go to the Church: we could weary the Reader should we hold him here as we could: but to proceed.

He said once upon a Le-
sure day in
the Pulpit that
we had Offi-
cers for the
Devils good
grace.

3. The next thing of which we are to discourse is his carriage as
a Pastor

a Pastor of a Church, and here indeed should we trace him in his windings and meanders as we might it were far easier to tyer the Readers patience then to want considerable matter to bring in against him. 1. Were there nothing else yet those Protean shapes in which he hath made this poor Church appear were enough to weary any but an *Athenian* spirit: this is so evident that he that did but run might read it; first, The Church must be governed by Pastors and Elders, and afterwards it must have Deacons too as other Churches had, then there must be a general meeting of the Church, and all the Officers must surrender up their power into the Churches hands, then a dozen members must be chosen out, and they must go together in a room by themselves in the nature of a Jury, and then must give in whom they think fit to be continued, whom dismissed; but this proving an abortive embrio, all the power must return again unto the Pastor, but though he can rule yet he cannot serve Tables, and therefore deacons must be had again, and that he might see how the mony was disposed his Son in Law must be taken in, and two others *J.E.* and *W.W.* unto whose charge neither negligence nor unfaithfulness could be laid must be yet set by to make room for him, and now a motion being made by him all the mony which had been laid out about his riot (none willing to shew themselves in opposing him) must be repaid him by the deacons as soon as they could collect it, and diligent enough he would be, the Monday morning the bread and wine being paid for, to take up the overplus of what they had collected at the Sacrament the day before. But now he hath a mind that some be taken in again, to look after the discipline of the Church, and for that he hath a new device; all the power shall not rest in the hands of a few persons, seven therefore must be chosen out, and at the months end three of them must out, and three new be taken into their places; and the next month three more of the first seven must give place to three others, and then the third moneth the odd man that was left with the three first that came in resign up their power unto four others: and thus the government of the Church went once round every one (those only excepted who had received almes) having been at one time or other one of the seven. But yet this please he nor and therefore after a fast the whole power must be placed in seven others, and because they shall have all, he resigned up his power as to government into their hands also. These thus invested with all the power of the Church chose to themselves from among the brethren so many as made up their number unto sixteen, and now these have the manning of all Church affairs, and meet every week about them; sometimes Mr. L. would be present, and every month these gave an account unto the whole Church at a general meeting, unto whom still they were responsible: this continued for some time until at last there was a difference between his daughter and another, and knowing

not what these sixteen might do (for by the way you must know that he hath often said there were two parties in the Church, the *Hugonites* and the *Larkamites* (as he was pleased to name them) the *Hugonites* such as were professors in Mr *Hughes* his time, the *Larkamites* such as were so for the most part since his coming) he chose out seven at a Church-meeting for the determining of that businesse, which we cannot now have time to prosecute, and so the old government by sixteen was at an end: and now though the Church had been five years without any other Covenant then the Members made at their first admittance to submit to the discipline of the Church so far as it was transacted according to the word of God; yet now he comes to a generall meeting, and there tells the Church his spirit was shut up against ten, twenty, thirty, nay forty of the Members, and could as soon joyn with the whole Town and Parish as it was wont to be of old, as with those Members, but yet names none, only he tells them they should cry after the Ordinances before they had them as a child for the brest; and if any could not close with him, as indeed he could not with some, they had their liberty, and might go whether they pleased; only he added that such as henceforth did resolve to joyn with him should come to his house that he might be satisfied in them, and none else should communicate any more with him when ever he communicated again. Upon this the Church was broken up, some went one way, some another, some resolving to go to him again, and accept him for their Pastor; others resolved never to meddle more with this inconstant man, but to take him to his word and seek abroad; others again resolved to resolve on nothing but to stand still and see whereunto all this would tend, but yet not minding to go to his house, because he laid it as an injunction upon them that would communicate. Now In February those that went found him to have prepared a Covenant drawn out, last he laid and there unto required subscription, if they would joyn with him a- down his Pa- gain for the future, which when about thirteen had done he came a- storship again, gain into the Church, and at a meeting told all those that had subscri- and every one bed it since them, or were there ready to do it, that these were to be is now to pass under a new examination before they shall be Mem- bers of that Society unto which he will be a Pastor: and therefore in leaving him they have fol- lowed that advise Prov. 24. 21.

2. Having made up a difference between two Church-members one day, the very next he sides with one of them, and drew up Articles with

with his own hand to put into the Church. 3. *Henry Green* a Member of the Church being unsatisfied with some carriages of his, wrote him a Letter containing the particulars wherewith he was offended, and sent it to him by a brother closely sealed, but he never brooking admonitions, though never so humbly presented to him, summoned him to appear before the Church the next day after (if we mistake not) and there read over the whole Letter, and justified all that he had done, gave not any satisfaction to him, but instead thereof upbraided the poor man with received courtesies, telling the Church that once he gave him five shillings out of his own purse, and presently suspended him, and told him he should never be admitted unto Communion again, unless he would give satisfaction for that wrong accusation (as he called it) though indeed it was but an admonition, and many of the particulars can be made good to some of our knowledge. 4. Perceiving that several Members would not come to subscribe his Paper, he sent for five of the men unto his house, where after some discourse he told them that it seemed their spirits did not close with him, nor indeed did his close with theirs, and therefore in fine he solemnly uttered these words, *I dismisse you five* (but he says it was only you four, not meaning one of them, and therefore though we might we think it not much material to insist upon it, for that he cannot deny but that the same time he added these words, let all those that are unsatisfied in me go where they can if they think they can mend their penny-worths, for therefore the market is) *from my Pastoral charge unto the Catholick Church of Christ*; and when some of them (stranging at the expression) were about to speak, he added, what need had you to be troubled at it, I lay nothing to your charge, you may joyn to what Church you will, and as *Paul* and *Barnabas* parted about the matter of *Mark John*, so now do we, I will no longer be a Pastor to you, you may go and joyn with your grave Divines, from whom you have taken counsel in former times; whereupon the five Members came all away, intending to endeavour their settlement in some other Church as they saw God going before them, and never to have busied their thoughts about his Church affaires any more, had he not against the next general meeting drawn up Articles against them, and contrary to all rule and equity, nay indeed moral honesty declared them henceforth to be suspended, and commanded the Members to withdraw from them: now for this we appeal unto any men that have the least understanding in the world as to the things of God or men, whether after the first dismissal in general, when he began to new model the Church, or those many liberties which he granted in publique unto any that could not joyn with him in his way, to go whether they pleased, and that particular dismissal afterwards besides, this be not a clear discovery of a malicious unquiet spirit, to passe any Church censures upon such as by his own consent were not now any longer under his jurisdiction?

It would make any gracious ear to tingle, should it but consider how many wayes he hath shifted and winded this dismissal of his to make it invalid and ineffectual, once at a general meeting he had this evasion, It seemes they stand upon their dismissal, but what can they make of it weigh the words, *I dismisſe you to the Catholick Church*, that is, you have your appeals if you are wronged by us, then seek to be righted by them, this is all that can be made of it; But when he perceived he could not creep out at that hole, at another time he waved this, and had fitted somewhat else, which was, that this dismissal was only his act, and not the Churches, and therefore it was in their power to repeal it; but to take this off, though indeed the vanity of this plea will easily appear unto any Judicious Christian, we return only thus.

1. They were sent for in the Churches name.
2. They found many of the Church there, who were sent for by Mr. L. about Church-work.
3. They took their silence unto his proceeding for consent, as Mr. L. hath often affirmed it to be.
4. He began with Prayer (such as it was) and told God they were now about Church-work; and if it were only to discover his own private opinion, then he told God that which was false.
5. To say no more, that which he did was either regular, or it was not; if it were, then ther's an end, if not, why have not the Church censured him for dismissing their members without their consent? but enough of that. Yet that we may let every one see what we have done, and leave him inexcusable to be judged of all, and condemned of all, (as we are perswaded he is already in his own conscience, if he have no other than his natural Synteris) but because we perceived that at every meeting he would take out his book and be a reading of his Articles, we resolved some of us to go to the next Church meeting, and we did, and there told the Church, and him, that though we were not related to them as formerly, yet being still members of the same body, if any thing in us had given them offence, we would readily give them all Christian satisfaction: this in every one appeared so reasonable, that it could not be deny'd, (and though he would not grant them a publick hearing before the whole Church there present, which was earnestly desired) he appointed some to give some of us a meeting, and withall there publicly declared for the Church and him, that *what satisfied them should be taken as satisfaction unto all*; this was not long after done at the house of *John Sheere*, and they declared themselves satisfied with their answers to what they had objected, and shut up the meeting with a doxology to God for such a sweet compesure: but yet this pestilent man will not be quier, but still goes in the persecution of his unruly lusts, and not long after he desired some of the most eminent members that joyned with him (as *William Eole*, who was desired among the rest by Mr. L. himself, will testifie to his face) to give him a meeting at his house the evening that the general meeting was the next day, where he proposed it to them to have their consent to excommunicate the five mem-

bers the next day; which when all were unwilling to consent unto, it was resolved to be layd by, and so they parted, and yet the very next day without any farther conference with any of the Members, at the general meeting he declared them to be excommunicated.

5. Upon this new erecting of the Church by him again, some Members willing to enjoy the ordinance, and yet not willing to be debarred the society of those members, came and told him that they were willing to joyn with him might they not be denied communion with them in those religious exercises which they usually met about, which he seemed very easily to vouchsafe unto them: And yet hearing that Mrs Bole a while after did frequent their meetings, who was in communion with the Church, and a Member of it, she thinking that after satisfaction received, she might the more freely do it, he called for her in the publick, at the next general meeting, and this coming to her ears (she not being then present) at the next private meeting, came to him, desiring to know what he had to say; and he charging her with breaking of her Covenant, and in joyning with the five Members, she told him that now especially satisfaction being given and received (she being accidentally present when it was done) thought it now without all question warrantable, but he falling into a passion, told her, it was false, &c. and she offering again to reply, he told her, that she was fit for *Bedlam*, and called for a Constable to thrust her out of doors, and so turned her off. Let considering Christians judge of this; others also have been casheered also upon the same account, one as he was at the Sacrament, and ready to receive the elements.

6. He told a Church-member that there would be no peace in the Church, unless his wife would give his daughter the place, & being answered by him again, that such things were below Christians, & therefore if that at were all, he would assure him he would charge his wife never to go nor sit before her more, for one seven years, Mr. L. returned, that that was not enough, unless she would acknowledge the place rightfully to belong unto his Daughter, & withall, told him this, for his part he took notice of him, that upon a time his Son in Law being set down at the Lords Table before him, and rising up to let him sit above him, he would not admit it, but bad him sit farther up, and this he said was a commendable action; but let Gods people judge whether he were to be commended for such an observation; is that a time, is that a place to observe who sits first, or who sits last? should those that had such a glorious subject as the Love of Christ in making a feast of his own body and blood for poor souls to swallow up their meditations with endeared delight, afford them so much time as to run out about such things as these? 'twas a sin to take notice of it, 'twas wickedness to declare it.

7. And now as the fittest place we desire to acquaint you with what he acknowledged unto four then members was the ground of his breaking up the Church and his beginning of it again upon a new score: truly it is such as would hardly find belief in a Christians breast that doth not know him, and indeed we should not insert it, had we not such to averr it to his face, if occasion serve, as have given testimony of the work of grace upon their
their

their hearts. In short, being in discourse in his own house with those four members, he told them that there was a difference between his daughter and another woman of the Church, and that now he resolved to have the whole Church pass under a new scrutiny, and every one should make a particular confession of his and her faith again in publick, and then for his daughter, he knew that she had boldness or confidence enough to do it; but for the other he said he knew she was bashfull, and would not be able to do it in publick, and then he would turn her out of the Church for ignorance. And now let any of Gods People judge whether any soul that ever had any the least real breathings of the grace of God upon his heart (being ascertained of the truth of this as we are) can ever comfortably submit themselves unto such a man as this, and own him for their Pastor. If this new Confession have not neer affinity to *Ahabs* Fast, let understanding Christians compare and judge.

8. Another thing which we cannot omit is this, that one *Alexander Gove* of this Town having a daughter dead sent to Master *L.* desiring leave from him for his Nephew Mr. *Andrew Gove* Minister of *Petertany* (one whom he hath formerly much commended, and who hath often upon his intreaty Preached for him) to Preach a Sermon at her Funeral; but Master *L.* returned, that if he would send him ten shillings (usually paid unto such as Preach upon such occasions) he should have liberty, otherwise not: This answer being returned, and the ten shillings not brought, he came up from his house unto the Church, and shut the doors, and carried away all the keys with him, and went to a Feast in the Country, save onely that of a little wicker, which was then open for one to come out that was then tolling of the Bell. Several there were of the new constituted Church who were at the Funeral, and Master *Gove* going into the Wicket which he saw open, several of them, together with a great many others came in after him, where standing up in one of the Seats, he made a solid discourse out of *Levit. 10.3.*

Now the next general Meeting afterwards he suspended all those Church Members that had been present at this Sermon, and told them they had broken their Covenant, and should not be admitted unto Communion, unless they would acknowledge that they had sinned in so doing. One a sister unto the said *Alex. Gove*, telling him that she did not think it to be a sin; but if it were, she was sorry for it; He returned, *Ile take none of your Ifs, you shall not joyn with us, unless you will acknowledge it to be a sin*: So that to this very day some Members that cannot see it to be a sin, and therefore dare not acknowledge it to be so, do yet stand suspended from the Lords Supper.

9. Once he made a motion, (and was very angry with a member that opposed it) that some Time might be set apart to pray for the Confusion of those that opposed the Church and him.

10. At another time when Captain *Foxes* Troop came to quarter in this Town, he went to the Corner, and at first view, solicited him and another that was with him to become Members of this Church, the one was an *Arminian*, the other an *Anabaptist*.

11. He refused to admit *Grace Veale*, a Member of the old Church, to be one of the new, alleging that he heard (which was an untruth, yet no matter if it were so) she said that she would advise *Edmond Condry* not to sell his Cow again.

12. He denied also to admit *Grace Rundle* a Member also of the old Church, but laid her aside, because she said that in her thoughts *Edm. Condry*, who was his Fathers eldest son, had more right to take a reversion in his Fathers house than *Daniel Condry*, Mr. L. Son in Law, who was his younger brother, and withall told her she did not reverence his daughter (not a word of his wife) and they that honoured not his daughter did not honour him.

13. He told *K. V.* that he had nothing against her, but yet he did not see how he could admit her again to Communion, because she was one of the five Families.

14. Being questioned by *William Bole* for divulging the affairs of the Church to such abroad in Town as were no Church Members (a thing which he had bitterly inveighed against at several general Meetings of the Church as an insufferable evil, and for which very cause some were excluded by him from Communion) when he perceived that it would be proved, and therefore could not be denied, he made this Reply, *That it was lawfull for a Master of a Family to do that himself which he forbids his Family.* We read indeed that Ministers are called Stewards, *Tit. 1. 7.* But that ever any besides that man of sin durst arrogate to himself that title of the Master of the Church, we do not finde; let Judicious Christians consider this.

15. That he might shift and change the Government of the Church, when and as often as it pleased him, he declared, that until the Church had Officers ordained by the laying on of hands, all the Church power lay solely in himself, and (that he might perpetuate the Government in his own hands, to act according to the unlimited power of his own will) that such of them as were chosen, must Baptize also, and administer the Lords Supper, if occasion served, well knowing that none would touch with it upon that account.

16. Being once at a Child-Feast at *Elizew Brayes*, where were a great Table full of Company, the child being called by some unusual name, one asking the reason, he answered, That he would have Baptized it by the name of *Bake-white-pot*, if the Parents would have it so.

17. He suspended several Church members for having society with such as had been laid aside by the Church, and yet could be at an Ale-house drinking with one that he had Excommunicated; but a Master may do that which is not lawful for his Servants, it is no sin in him though it be so in others.

18. He intreated a member of the Church to go with him to Master *Condry*, and deal with him about some money that his son *Edmond* did claim to be due from him; but when they came, he asked him what he had given his Son upon his Will, and understanding that it was a Ticking Mill, and a piece of Plate, he advised him presently to make the Will and give the

the Plate to another Son which had married his daughter, and in stead thereof to give him two pence or three pence to buy an halter to hang him.

19. He hath endeavoured to set Church-Members together by the ears: he came to N. W. his house, and told him, that Mistris E. E. said his Family came oftner to her house than they were welcom, and withall added, you shall finde one *Tom Larkham* more true-hearted than twenty Mistris *Edgcumbs*: and not long after, he went and told Mistris E. E. her Family, that he heard some of N. W. his family to say, they were exceeding neer in buying, and he should rise betimes that got any thing by them: And another time, driving on his old design, in his own house ript up old grudges, buried a great many years before to Mistris E. E. her son and daughters, and finding them not affected with it, as he expected, he shut up all with these words, I perceive the Families of the *Edgcumbs* and *Wases* have been old friends, and there is no parting of them. Is it a Pastors part to part Families of Church-members, or to unite them? We could give you other instances of this nature, should we not be tedious.

20. He keeps one to be a member of his Church, whom he hath affirmed to lye ordinarily, and to be drunk often to his own knowledge.

21. He excommunicated *Edmond Condy* an Elder of the Church, because having taken a reversion of one Life in the house wherein his Father and he dwels, he would not part with the one half of the house in which his Father dwels unto his younger brother by a third wife, which had married his daughter. We might (did we not think this sufficient for the satisfaction of any ingenuous Christian to discover his unfitness for that weighty office of the Pastor of the Church) give you a great many other grounds that have shut up our spirits against submitting our selves unto such a man as this that makes his Will his Law; but it is time to minde a close.

In the last place, though herein we might be larger than in all the rest, yet we shall only add some few particulars observed among many others in his Conversation.

1. Upon his complaint that there were some comming to demand ten pounds of him for his tenths or first-fruits, and that he would leave the place rather than pay it himself, the Members of the Church gathered the money amongst themselves, and delivered him the money for the use aforesaid; but he hath neither paid the ten pounds unto this day, nor yet redelivered the mony unto the members again unto this very day, as in all justice and honesty he should have done; being privately admonished of this by a Member of the Church, he brought the business unto a publick Church-meeting, and made this plea, that if herein he had wronged the State of ten pounds, he could complain of some of the Church-members that had wronged the State of a great deal more in the excise of Tobacco.

2. His Brothers Wife being a very gracious woman, talking with him about her Husband, she told him, that he had been absent from her for some

considerable time, in which she had not as much as heard from him, and therefore was grown very jealous of him (meaning whether he were in health and safety) Mr. L. said unto some that told her of it again, my Sister sayes she is jealous of her Husband. if I were in his case, I would save her Soul; a base and prophane phrase used among carnal people, noting that henceforth she should not suspect him without a just cause.

3. He made a bargain with *William Hve*, as he can prove, for a Horse for five pounds ten shillings, and when he came to pay for it, said his price was five shillings less, *Et hinc illa lachryma*, this is the foundation of his grudge to *W. H.* being asked how his Horse did hold out in his journey, he commended the Horse, and said that it carried him forty miles a day, but when he spake with *W. H.* he told him that the horse failed him, and that he was faine keep company with the Wood-carriers; being asked why he so commended the horse, if it proved so ill as he had said, he returned, because I have a mind to sell it again, so that it seemes its lawful to commend bad wares, if we intend to sell them; *ab ungue leonem*.

4. He hath often had lascivious words and rotten communication in his discourse, nor fit for modest ears.

If Mr. L. please to call upon us for instances, in these three last (as he did for his Rimes) we have enough of each of them to give him satisfaction.

5. He hath not manifested himself such in his travellings abroad, as we expect such a one should as we shall submit unto as a Pastour.

6. Nor yet towards his relations at home, especially the nearest: more we shall not say, and this we would not, had not that notorious brand of apostacy from the Church of God in this place, with which in all companies uncessantly he hath endeavoured to stigmatize us (which we doubt not but the Judicious Christian Reader sees now where it lies) together with these unworthy reports of our rejection by him, That so he might hinder us from the injoying of those soul-refreshing, soul-strengthening, Church-ordinances, enforced us hereunto: for (as we are minded by a Father) *Honestā fama alterum patronicum est, et fama pari passu cum vita ambulat*.

And therefore to apologize for this apology, we shall only mind you that the same reverend Author tells us, *Dua res sunt conscientia et fama, conscientia necessaria est tibi, fama proximo tuo; qui confidens conscientiae negligit famam crudelis est*.

But some few moneths afterwards when some words dropt from Mr. L. in a Sermon, that seemed to give them some hopes of his inclination unto peace, that it may appear how they have endeavoured to walk up to that blessed rule, *Rom. 12. 18*. We shall give you an account of some Letters that past between them and him, and therewith wind up all.

MAfter *Larkham*, It cannot be unknown to you what a boisterous storm of Contentions and Divisions, hath been occasioned by that little cloud which at first view appeared only like a mans hand, what sad groans

groans have been sent to heaven by some of us upon the foresight of that which then we feared, our God can witness; what endeavours also have been used among men for that very end, is very well known unto some, and cannot be altogether hid as unto you: We would remind you of meetings, upon meetings, one at Mrs. *Edgumbes*, of another at *Joh. Sheeres*, of a third at Mrs. *Sirwels* for the quenching to those coales of Contention, when they were yet sparkling in their ashes, though such opprobrious language and revilings were again returned as the nearest relation and fastest friends were grieved to hear, and enforced to cry shame on. We might also tell you, that notwithstanding all this, knowing very well that peace at last if it might be had, would sufficiently recompense us for all our endeavours, upon our earnest solicitation, rendering intreaties for revilings, as some know, and would to God we had received power to do so still, 'twas then followed so far, as that all was ended, and not long after, at one of our houses by your self confirmed, with a protestation, that you should not look upon him as a friend that should any way endeavour to make a rupture again, and yet the next day you know whose hand it was that drew up Articles about the same business to give in unto the Church, & thereby occasioned the Subversion of all that had been done. Pray Sr. let it not be tedious unto you, to afford a glance of your eye upon those things which though coming in by the by, if blest by God, may occasion such thoughts as you may never have just cause to dislike.

D.C. M.F.
I.S.M.S.

As to the first head, of our endeavour for the prevention of these differences, we shall only add, that we were not yet unwilling to meet again; but meeting once at your house (where we hope you remember what past) and twice more at Mrs. *Sirwels*, at last the whole business was thought so firmly to be made up, as that it was not possible it should ever have been torn in sunder again. Yet farther you know, when nothing was expected, but a Sacrament, there was a dissolution of the whole Fabrick by your self at the general meeting of the Church, where you declared your resolution, *Never more to be a Pastor unto the Church, as then it was, and that you would begin again upon a new score, that every one had now his Liberty to joyn where ever he pleased*. Upon this you know all came away, and we for our parts resolved to settle our selves in some other Church, according as we saw God going before us: Nay farther, for our own particulars, you know that when you sent for us afterwards again at your own house, you gave us a clear dismission from your Pastoral charge unto the Catholick Church of Christ, and told us you would be no longer a Pastor to us; That you laid nothing to our Charge, we might go and joyn with our grave Divines of whom we took Counsel in former times. We might allege your solemn Protestation at the next Fast in the publick Congregation, that you would be a Pastor to none but such as subscribed that Paper which you had drawn up, desiring that none of all those which were not free to do it would trouble you any more, but take their Liberty, as you resolved to take yours.

These and other passages which dropt from you, too large here to insert, were as clear a manifestation in our apprehensions (and so also in every ones else to whom we have related them) that we had as evident a

dis-

disengagement from this Church, and you, as can possibly be imagined; and therefore we had resolved to have departed silently without any noise at all, minding to keep (as far as in us lay) the unity of the Spirit in the bond of peace. Yet you know what a dust was presently raised, how at every meeting we had one thing or other gathered up against us; sometimes the two Ports must be talkt of, as though we were the most notorious drunkards in all the Town; at other times the very biting of our nails, and then again our very Meetings, in which we sought the face of God both for our selves and you (as our God can witness) so that at last it was come to that pass, that our very gestures, refreshments, yea, and our very prayers, were enough to make an Article, and must down in your Book; and therefore this would mitigate your passions towards that Book against which we hear you so much inveigh, if you did but consider who led us the way, and that our Pen was even thrust into our hand; read 2 Sam. 2. 18. to 25.

We might mention also, your telling the whole Church at a general Meeting, *That you should have dirt enough to cast after us, let us joyn to what Church we would*: And yet you know (though we could not but resent the injuriousness of this dealing, unless we had been of a Stoical Apathy) how we came at your Church meeting again, and though clearly satisfied in our own consciences that you had no jurisdiction over us, yet in regard of our former relation unto the Church and you, and that earnest desire that we had to get our selves out of those fires of contention, it was as you know, by some of us desired, that if any thing in us had been offensive to you, we might be acquainted with it, and we would readily give you all Christian satisfaction; but time not permitting a full discoursing of all businesses, as you told us then, some of us were referred unto certain members, unto whom satisfaction being given, should be taken as if done to all: This also you know was assented unto, and at John Sheers house some of us had a meeting with them, where such satisfaction was given unto every particular that they had to object, as that they declared themselves fully satisfied, and went away rejoicing. Let these things be asked them, as also, *Whether one of them were not desired by the rest to give thanks unto God in that very place for so friendly a compasure, as there we had*: And yet, oh strange! yea strange indeed, especially being no more under your jurisdiction, than the veryest strangers in England, the next news was, that we were under a Censure, which action of yours so evidently appears irregular unto us, that we are sometimes induced to believe (should we do as that man in the story, that appealed from King Philip to King Philip; and appeal no farther, than from Mr. Larkham in a passion, to Mr. Larkham in his more serious consideration) he could not but acknowledge it; and this ere now God it may be would have evinced, could we in a patient waiting upon his providence have expected it. That soul doth most nobly revenge his own wrongs, that leaves the revenging of them to God: The Lord humble us in the apprehensions of our failings, in our unsuitable deportment unto such a soul-settling truth. Something we have seen of the actings of Providence this way, since these present distracti-

distractions: Pray Sir, let it not be displeasing, if we mind you that the Two Ports which were reproachfully cast at some of us, in the face of the Church, were thrown home to you again (though we believe as undeservedly) in the face of the County: This providence we could not but observe, and we hope your thoughts have reflected upon that place, 1 *Jud.* 7. And indeed Sir, if you will suffer us to tell you what we do believe, we must say that our infirmities have been your security: Let not the expression seem harsh, our intentions are harmless, and would only hint this from it, that could we have let alone our injuries to God, and not sometimes been intermeddling our selves, our comforts had been more, and your quiet less: but alas, what are we? or what are our graces? We are none of those Vessels that have either no dregs, or such, as though tossed and moved can keep them without rising: but oh that though in this Life we cannot expect the one, yet if it were the will of God we might be preserved from the other; but God will have us still to see our need of a Christ; but we are loth to weary you.

The main, nay indeed the only end that we proposed to our selves in writing to you now, is our ardent desire, that after so long a season of bitterness and discontent, the end at last might conclude in peace; this though we have sought for, this though we have desired, yet all hath hitherto been unsuccessfull (some of our Papers intimating our desires having been cast into such places as we little expected) yet now again remembering that the Prince of Peace hath taught us, not only to seek peace but pursue it also, we are now come again with our desires of it, that if it may be possible we may live peaceably with all men, and more especially with such as lay claim to the same Faith, the same Hope, the same Baptism, the same God, the same Christ, and the same Heaven; and therefore if you are willing to have those coals to be quenched (which the Devil will never want Bellows to blow, especially while some make it their study) be pleased to think upon such a way as may accomplish our desired end; and God we hope that hath moved us to desire it, will also incline us to accept it (if herein we may not be injurious unto our own Consciences) and yet if you are willing to have these things come to a further scanning and debating, that all businesses may be (yet to a better end than hitherto) ript up again, herein with you also (that Peace may be the end) we shall readily accord. If you please to desire one or two Ministers to have a full hearing and determining of all differences, we shall desire (if you think it fit) the like number to meet them: if this please not (so far are we from desiring to live in these fires out of which it is a thing next to an impossibility to escape without some smut and ashes, especially if our Gun-powder natures were but duly considered,)

We do further propose, that you choose out two or three or four Ministers of the Gospel, and we will willingly submit unto their determination: Or if you minde neither of these, then we desire you to assign
L this

this inclosed Paper, and one of us will convey it to *Plimouth*, where next *Wednesday* a great many Ministers do meet, whom we shall desire to appoint some, and them a time and place for that end.

What to say or do more we know not, this indeed we look upon as the last stone, and therefore shall not leave it unturned, that if it be the will of God we may finde peace under it, and not stand here a wrangling in the Palace, lest God should inforce us to hug at the stake.

Sir your Answer is desired by your
Friends and Brethren,

NW. I.E. N.V. E.C. W.H.

The Inclosed Paper.

FOrasmuch as some unhappy differences have broken out of late between Master *Thomas Larkham*, Pastor of the Church in *Tavistock*, and *Edmond Condy*, *John Edgcomb*, *Nicho. Watts*, *Will. Hore*, and *Nicholas Veale*, sometimes members of the Church there, which we cannot by any mens compose between our selves, it is humbly and earnestly, and by a joynt consent desired, that you would be pleased to choose out two or three from among those Ministers now met in *Plimouth*, whom we entreat to appoint a time for the hearing and determining of all our differences; hereby promising each one for himself (God graciously assisting) that what ever in any of us shall appear to them to be sinfull, we shall labour to be humbled in the sense of it before God, and ready and willing to give all Christian Satisfaction unto his people, as unto them shall appear expedient.

Mr. Larkhams Answer.

I Have delivered your Letter to some Members of the Church, conceiving that the Matters you write about are not mine, but theirs, or rather relating to our Lord *Jesus*, in whose name that hath been done by us, with one Consent, which you are pleased to account private and proper differences between me and you; and sith you are pleased to exempt them from being Parties in the differences you write of, they are fitter to meddle in these things

things than is your groaning Pastor, whom you have so unchristianlike, if not inhumanely abused.

Thomas Larkham Minister of the Gospel : for John Edgcomb, and the rest that have subscribed the Letter brought to me by Peter Edmonds.

The Reply.

S I R,

OUR last to you it seems is in the hands of others, which yet we could wish you had kept somewhat longer in your own, you must needs then have waived your conceit, that those differences which we mentioned to be between us do more concern the Members of the Church than you : Some of your actions to us ward, we are assured they had no hand in, and for others, some of them (and those not the least considerable) have been ashamed to hear, and therefore we can hardly think they will acknowledge them to be done by their consent. And for the next part of your Letter, we shall only say, that we humbly desire all vain contentions about Words and Phrases may be layd aside, for that such things tend not to Peace and Godliness, but to Debate and Strife ; You know we are a plain People, that are not vers'd in the quirks of Logick, and therefore suffer us to tell you (if therein we erre, impute it to our ignorance) we cannot see how you can draw such conclusions from our paper as here you do ; There are some differences between you and us, therefore 'tis confess there are none between us and others that are related to you:

What we have written to you hath been in the simplicity of our souls, and therefore pray that you will not lie upon the catch with us, our meaning was, and our hope is, that when those differences that are between you and us are heard and determined, all others would either come in under them, or else the more easily be concluded after them : And therefore to say no more, if that form which we sent you, be not so exact as it should be, we intreat you to draw it up your self, or if there be any others that will have their names inserted to be parties with you (if you please) this also shall be done; our desire is, a hearing and conclusion ; and therefore pray that such an opportunity may not be lost ; so godly and judicious Men may be by both parties desired and impowred to hear and judge, we have all what we aim at, make it out by what Phrases or Expressions you please.

Pray Sr. do not decline a publick hearing, seeing no other way will end these differences, let others see and judge who have been active and who passive in these unchristian if not in humane abuses (as you term them) that so God may be glorified, innocency cleared, the guilty humbled, the offended satisfied, and the Devil also of his desires frustrated.

We desire that you will Certifie your mind herein unto your

Friends, Brethren, and Servants
for your good,

E. C. I. E. N. W. N. V. W. H.

Mr. Larkhams Return.

Misereatur vestri Deus; I see you are from first to last a body Politick, one and all write to Mr. Thomas Larkham, it will be Tom again shortly, and I trust Tom for ever; seeing you have not yet moved away the Stone under which peace lyeth, or rather seeing the Lord hath taken it out of your heart of flesh, what hope of a heart of flesh? You may remember your saying when you were disposed to affront the Church, durnm & durum, &c. Christ is a Rock, and yee are rocky sure enough. I see you are what you were, your Gunpowder Natures are the same, witnesse your Squibbs, &c. I doubt you have a dark Lanthorn too, as Fawkes had to fit his powder business, but he that sitteth in heaven shall have you in derision, for he seeth that your day is comming. Elies Sons harkened not unto the voice of their Father, because the Lord would slay them; if ye be Brethren, Friends, Saints for my good, as you (that have used your Tongues to write and speak any thing) conclude your Letter, shew me your Friendship, Brotherly Disposition, and Saintsship, by your works. For my part I see in you but a prevailing Legion, that hath the command in and over you, even the Prince of the power of the air, the Spirit that now worketh in the Children of disobedience: and therefore what my Lord and Master said to Judas, I say to you one

Notori-
ously false,
this was
groaned
out by one
after he
got away
in a passi-
on from
the Church
meeting as
aforesaid.

one and all, What thou dost, do quickly. Such as have been slain by the poyson of Aspes that was, and is yet under your tongue, will (I hope) have that Spirit of Life from God, that shall in due time raise them up again: In the meantime I will give my back to the Smiters, and my cheeks to them that pull off the hair, and will not hide my face from shame and spitting. Compass your selves about with sparks, walk in the light of your fire, and in the sparks that ye have kindled: This must you expect from God (in whose name I write it) Ye shall lye down in sorrow, associate your selves, &c. and ye shall be broken in pieces, for as a bowing or swelling wall shall ye be, and tottering fence. Ye have said we will prevail, our tongues are our own, who is Lord over us? Ye are glad ye are out of the house of bondage, ye have broken the bonds, and God hath broken the staff over your head. Therefore take this from the Lord, according to my very belief and Light I have concerning ye, Because ye have made this Church to lose her sweet words, their balms have broken your head, ye have lift up your heel against the Government of Christ in this Church, your tongues have spoken mischief, and like a sharp Rasor have ye wrought deceitfully; Ye have loved evil more than good, and lying rather than to speak righteously; ye have loved all devouring words, O deceitfull tongues! Ye have been incensed against this worme Jacob, and in the service of your lusts and Satan have ye trod it down as mire in the street; therefore shall ye be in Satans hands to be fanned and winnowed untill the fleshly part be destroyed, so shall that which is of Christ in you (if it be any thing) at last give glory to the Holy One of Israel: put to no more business, him that mourneth over you,

And who would not where there is such a Task-Master? Gods Service is perfect Freedom, not perfect thraldom.

To you all Five is
this sent.

Thomas Larkham.

And now finding that but too true of Master L. which *David* long since complained of in his enemies, that the very mentioning of Peace was but a provocation unto War, they were advised, having done their duty, to desist from any further solicitations, and leave him to God.

And because we also have promised here to end; unto any of the Churches of Christ, or Judicious Christian, that shall require an Account of our appearing against Master L. as once the Pope did of King *Richard* the first, of his imprisoning *Philip*, that Marriall Bishop of *Beavys*, whom he had taken in a Skirmish; as he returned the Armour of the one, so shall we also the Narrative of the other: and as he was contented that the Pope should Judge whether that Armour were *Filii sui tunica an non*, so are we likewise, that they also should determine whether that slanderous and abusive Pamphlet should be owned for a *Naboth*, or disclaimed as a *Nabal*.

FINIS.
